The Teaching of Bible Classes

Edwin F. See

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THE TEACHING OF BIBLE CLASSES: PRINCIPLES AND METHODS

The TEACHING OF BIBLE CLASSES

PRINCIPLES AND METHODS

With special reference to
Classes of Young Men and Boys

EDWIN F. SEE

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INTRODUCTION

In this book are presented the notes of a course of study pursued by classes of young men under the leadership of the writer for several seasons. The leaders of over fifty other classes in different parts of the United States and Canada have used these notes in manuscript or pamphlet form, and from them now comes the request for their publication.

No claim for originality is set up for the contents of this book. An effort has been made to assemble from a somewhat wide field of reading material on the principles and methods of teaching which seems to be within the range of the average teacher of Bible classes for men and boys.

These notes are intended then for the average teacher upon whom, under our present economy, dependence must be placed for the leadership of the largest number of our Bible classes. It is the purpose of this book to make a simple statement of the elementary principles of teaching in so far as they are applicable to biblical instruction. The writer has assumed to be a middleman between some of the writers of the extensive literature of the subject and some of those busy people who are charged with the important duty of teaching biblical truth to our young men and boys. For this reason a considerable number of Illustrative Quotations have been introduced, and while full references are made to the sources of the material here presented for the use of those who can and will take the time to read widely on the subject, these quotations are offered for those who have not the time to read them in their original setting. The writer hopes that he will not be regarded as reflecting too

severely on his own work in stating that he regards these quotations as the best part of the book.

The needs of teachers of Bible classes for young men and boys have been especially borne in mind. The emphasis has been naturally laid in books concerning religious instruction on the characteristics of childhood and early adolescence. This is the time of character forming, and attention to religious culture during this period is in the nature both of wise construction and prevention. Attempts to make up in later life for deficiencies of education at this period must be in the nature of the case more or less pathological and corrective. And yet there must be a psychology of later adolescence to which a larger degree of attention should be given than has been bestowed upon it for the sake of those who have not had wise training in earlier years. In the selection of material for this book, this need has been kept in the foreground.

One of the crying necessities of the Church and its allied organizations to-day is for trained Bible teachers. The training has a twofold aspect, looking towards a larger grasp of the subject and a better method. Such training should be marked by an endeavor to furnish comprehensive, historic, biblical knowledge, and by an endeavor to inculcate approved methods of conveying this knowledge to others. These two elements by the plan here proposed are carried along at the same time in a training class of teachers who devote a portion of the lesson period to a study of the principles and methods of teaching as outlined in these pages, and another portion to the study of a common Bible lesson which is to be taught by them during the ensuing week to classes of which they themselves are teachers. By this method the members of the training class are not only prepared to teach an individual lesson, but are familiarized with the principles which will help them in the instruction of any lesson.

PART ONE

THE TEACHER: HIS WORK, QUALIFICATIONS AND PREPARATION

I. WHAT IS TEACHING?

Teaching has three principal objects: The communication of knowledge, the stimulating of the activity of the student, and the development of character. As applied to the instruction of Bible classes therefore teaching has for its objects the impartation of scriptural truth, the awakening of the mental and spiritual activities of the student, and the rounding out of his life.

1. The communication of knowledge. This is the primary object of teaching, and whatever stress may be laid on the other two objects must not be construed as detracting from the importance of this aspect of teaching. Nothing can take the place of the information that comes through the process of teaching. No amount of enthusiasm or exhortation can make up for the absence of the knowledge that must be the foundation of all true character. Especially is this true of the knowledge that comes to the student through the Bible. This has an inherent value that does not belong to any other subject of instruction. "Ye shall know the truth," says Jesus, "and the truth shall make you free."

2. Stimulating the activity of the student. The communication of knowledge, however, is only a part of the teaching process. The imparting of items of information like the passing of tangible commodities from one hand to another does not constitute instruction. "Teaching is not telling." The self-activities of the student must be aroused. The work of learning is an unfolding process. There is that in the student which awakened and quickened by the

act of teaching develops the truth from within. This is the meaning of such definitions as these:

"Teaching is simply helping the mind to perform its function of knowing and growing."—Laurie.

"Teaching is the process by which one mind from set purpose produces the life-unfolding process in another."—Tompkins.

"Teaching is enabling another to re-state the truth in the terms of his own life."—DuBois.

"To teach is to cause to learn."—Jacotot.

"Teaching is causing another to know."—Hart.

One of the best definitions of teaching is found in the prayer of the Psalmist, "Open thou my understanding." In this view of teaching the teacher is a wise guide of the active processes going on within the student. There is much that the student may and does learn without a teacher. Think of all the knowledge that comes to one without the active co-operation of any teacher. One of the most important duties of the teacher, therefore, is to stand guard over the activities of the student and give them wise direction. Dr. John Dewey says, "I believe that the teacher's business is simply to determine on the basis of larger experience and riper wisdom how the discipline of life shall come to the child."

The value of this process of self-activity is very great. Dr. Thomas Arnold of Rugby said that "the effort a boy makes is a hundred times more valuable to him than the knowledge acquired as the result of the effort." Dean Stanley says of the teaching method of Dr. Arnold that it "was founded on the principle of awakening the intellect of every individual boy." Two advantages will result from this method of teaching: First, the knowledge secured by it will make a more vivid impression and will be longer retained in the memory. When a boy was shown a globe and manifested surprise that the earth was round, he was

asked: "Did you not learn that in school?" "Yes," he replied, "I learned it but I never knew it." Second, the process implies a mental and spiritual training, a development of the powers of the student, which could not be secured through the mere communication of knowledge.

The teaching of students in the Bible contemplates the awakening, not only of their intellectual activities, but of their spiritual activities as well, the quickening of spiritual processes, the stirring of spiritual faculties, which will enable the student to grasp and appreciate spiritual truth.

3. The development of character. Teaching has for its object, not only the communication of knowledge, and the stirring of the mental and spiritual activities of the student, but the development of character as well. Teaching eventuates in education. It may be well, therefore, to glance at a few definitions of education:

"The adaptation of a person, a self-conscious being, to environment and the development of capacity in a person to modify or control that environment."—Butler.

"Education has to do with the development of power, or faculty, and aims at a full, harmonious realization of the normal capacities of man."—Sully.

"Education is any process or act which results in knowledge or power or skill. Education is a more comprehensive term than teaching, and teaching more comprehensive than instruction."—White.

"Education is such a preparation of the individual in physical, intellectual and moral capacities as will enable him to secure the highest enjoyment from their use here and hereafter."—Roark.

"Education cannot be better described than by calling it the organization of acquired habits of conduct and tendencies to behaviour."—James.

"Education is the process of development or drawing out

the faculties of the individual man and training for the various functions of life."—Wickersham.

"Education is not the training of the mind but the training of the man."—Huntington.

"The object of education is the realization of a faithful, pure, inviolate and hence holy life."—Froebel.

The significance of that teaching which results in education is apparent in these definitions. Teaching is regarded as having to do with the life of the student, and with his whole life. Knowledge is communicated, the mental and spiritual faculties are awakened, not for the value that the knowledge or the awakening have in themselves, but for their reflex influence on the daily life of the student. When asked what Oxford could do for its students, Prof. Jowett replied, "Oxford can teach an English gentleman to *be* an English gentleman."

Especially is this true of the teaching of the student in the Bible. That teaching of the Bible class which results only in intellectual knowledge of the contents of the Bible, or in awakening the curiosity of the student concerning its statements, has fallen far short of its greatest efficiency. "Thy word have I hidden in my heart." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." These are the legitimate uses of the knowledge that comes to the Bible student. The chief object of Bible teaching is the molding of character. Burton and Mathews have truly said that "it cannot be too strongly or too often affirmed that a merely intellectual, non-religious study of the Scriptures is not only spiritually unfruitful but unscientific."

REFERENCES FOR READING.†

***The Seven Laws of Teaching.* Gregory, pp. 2-3; 81-94.
**Teaching and Teachers.* Trumbull, pp. 5-34.
Talks to Teachers. James, pp. 29-32.
Psychology in Education. Roark, pp. 13-15.

†See appendix.

Elements of Pedagogy. White, pp. 133-136.
Principles of Religious Education. Butler, pp. 3-7.
Principles and Ideals for the Sunday-school. Burton and Matthews, pp. 3-9.
My Educational Creed. John Dewey, pp. 3-9. (15 cents.)
Unconscious Tuition. F. D. Huntington, pp. 3-4. (15 cents.)

ILLUSTRATIVE QUOTATIONS.

What argument and appeal and exhortation wholly fail to accomplish, can, with some minds—perhaps to a certain extent with all minds—be accomplished little by little through instruction, conveyed either in the exposition of teachings or in the study of history, and especially of biography. And, in the second place, it must certainly be acknowledged that the most solid results in character cannot be obtained except upon a broad foundation of knowledge. *Principles and Ideals for the Sunday-school.* Burton and Mathews, p. 7.

Knowledge cannot be passed from mind to mind like apples from one basket to another, but must in every case be re-cognized, re-thought by the receiving mind. All telling, explaining, or other acts of so-called teaching, are useless except as they serve to excite and direct the pupil's voluntary mental powers. The teacher is a sympathizing guide whose familiarity with the subjects to be learned enables him to direct the learner's efforts, to save him from the waste of time and strength, or needless or insuperable difficulties, and to keep him from mistaking truth for error. But no aid of school or teacher can change nature's modes in mind work, or take from the learner the lordly prerogative and need for knowing for himself. The eye must do its own seeing, the ear its own hearing, and the mind its own thinking, however much may be done to furnish objects of sight, sounds for the ear and ideas for the intelligence. *The Seven Laws of Teaching.* Gregory, pp. 82-85.

Religious nurture, as well as general education, is development by self-expression. It is the unfolding of a divine germ present from the beginning in the child-personality. It is training within religion, not merely preparation for it. *Religion of a Mature Mind.* Coe, p. 317.

The teaching of the Sunday-school must aim directly at the acquisition of knowledge of the Bible on the part of the pupil. But none the less consciously must it aim at the attainment of that moral and religious result which belongs to the school because it is a part of the work of the Christian church. The central element in the school cannot remain unaffected by the ultimate purpose for which the institution itself exists. The teaching of the Sunday-school must seek as its ultimate aim the conversion of the pupil and his development in Christian character. *Principles and Ideals for the Sunday-school.* Burton and Mathews, p. 5.

Christianity assumes, I take it, that the end of religious education is never mere knowledge of learning, but to bring

the individual into life—the largest, richest, highest life; and that life it conceives to be the sharing of the life of God—his character and joy. John thus reports Christ as saying: "I came that they may have life, and may have it abundantly." *The Psychology and Pedagogy of Religion.* Proceedings of Religious Education Association, Vol. I., p. 68. —Henry Churchill King.

The primary principle of education is the determination of the pupil to self-activity—the doing nothing for him which he is able to do for himself.—Sir William Hamilton.

Unfortunately, education amongst us at present consists too much in telling, not in training.—Horace Mann.

II. THE TEACHER'S QUALIFICATIONS

The teacher has a twofold relation: One to his subject, and the other to his student.

1. Relation to the subject. In the teaching of Bible classes, the subject is the truth of the Scriptures, and of this the teacher must have as complete and intimate knowledge as he can secure. Nothing will take the place of such knowledge—no amount of enthusiasm, no earnestness of appeals, no knowledge of the principles of teaching.

He must have a knowledge that extends far beyond the scope of the particular lesson that he is teaching, for that lesson bears a relation to the whole range of biblical truth, and the significance of the individual lesson can only be determined by its relation to the whole. Keeping just ahead of the class will not suffice.

His knowledge of the subject must be more than intellectual. It should be of a kind that has taken hold of his own life. He should have reached a spiritual apprehension of the knowledge that he is trying to communicate. He should have attained that spiritual discernment without which Paul tells us that "the things of the spirit of God are foolishness to a man." The teacher's knowledge of his subject should be of the kind that possesses him. It should weigh him down as a burden until it is transferred to another. As one has well pointed out, the teacher must not only know that which he would teach, but, if he is true to his office, he must also teach that which he knows. "Woe is me," said Paul, "if I preach not the Gospel."

2. Relation to the student. The teacher bears a relation

not only to his subject but to his student as well, and the latter is no less important than the former. Many teachers become so absorbed in their own enjoyment of the subject that they forget the bearing of the subject on the student. Mr. H. Thiselton Mark tells us that he once knew of an old gentleman concerning whom there was a tradition that he always closed his eyes when he was teaching, and that he became so wrapt up in his subject that the boys in his class were able to slip away and leave him to pour forth his lesson to almost empty benches. The teaching process may be represented by a triangle, one side of which stands for the subject, another side for the student, and the third, connecting the other two, standing for the teacher. Too much emphasis cannot be laid upon the direct connection between teacher and student, which shall not be broken by the subject. That teacher had come to a realization of this fact, who, when he was asked by a friend if he was teaching Latin, replied, "No, I am teaching boys." So of the Bible class teacher, it might be said that he is not teaching the Bible but boys or men—the Bible. For after all, it must be borne in mind that even the Gospel is a means to an end, and while it is the word of life, it is also the channel through which the influence of the teacher's personality is to be conveyed to the life of the student.

The relation of the teacher to the student has several aspects:

(1) The teacher must have a knowledge of the student. To use a common expression, he must know human nature. His knowledge should extend to the physical, the mental, and the spiritual characteristics of each of his students, to the environment of their daily lives, and the ambitions and purposes that control their actions. Neither should this knowledge be merely intellectual. It should not consist of a curious observation of the mental or spiritual traits of the student. Prof. James says that he cannot too strong-

ly agree with his colleague, Prof. Munsterberg, when he says that the teacher's attitude toward the child being concrete and ethical is positively opposed to the psychological observer's which is abstract and analytical.

(2) The teacher must be an example to the student. He must be the bodily personification of the subject of his instruction, what Paul calls "a living epistle." Carlyle replied to a young man who wrote to him that he expected to be a teacher, and asked him for his advice: "Be what you would have your pupils be." A high school principal of my acquaintance made it a rule in the selection of teachers to choose only those whose personal character he wanted his students to emulate, this rule being based on the fact that character is chiefly influenced by example working through unconscious imitation. Of Lord Chatham it was said that everybody felt that there was something finer in the man than anything that he said. Emerson doubtless had some such thought as this in mind when he said, "What you are speaks so loud that I cannot hear what you say." It is especially true of the Bible class teacher that he should be an embodiment of his own teaching, for, as we have seen, his chief object in teaching should be the development of the character of his students, and nothing so vitiates the force of his instruction as a recognition, which is generally quick and keen on the part of the student, of elements in the life of the teacher that do not conform to the spirit of his teaching. Nothing will so conduce to this end as the cultivation of a Christ-like character by the teacher. He should try to make it possible for the student to look through him to Christ. Not in such a supreme degree can the teacher say, as Jesus said, "Follow me," but this should be his objective. Paul said, "For though ye should have ten thousand tutors in Christ, yet have ye not many fathers: for in Christ Jesus I begat ye through the Gospel. I beseech you, therefore, be ye imitators of me."

(I Cor. 4:15-16); and again, "Be ye imitators of me, even as I also am of Christ." (I Cor. 11:1.)

(3) The teacher must be a friend of the student. This belongs to the sphere of the "Teacher's Other Work than Teaching." To be a true friend of the student the teacher must enter into the life of the student outside of the class session. He will need to know the temptations to which the student is subjected in every-day life, the kind of home in which he lives, the companions with whom he fellowships, the ambitions and motives that master him.

(4) The teacher must be a *teacher*. It would be well if he were a natural teacher, one who, even in the absence of a knowledge of the formal principles of teaching, has the native ability to inculcate knowledge, and inspire to a search for the truth. If he have such native ability, none the less he needs to have the knowledge of the principles of teaching to which reference will be made later. If he have it not, there is all the greater reason why he should apply himself to the acquirement of those principles which, whether consciously or unconsciously used, go to make successful teaching.

REFERENCES FOR READING.

**The Seven Laws of Teaching.* Gregory, pp. 16-27.

**Principles and Ideals for the Sunday-school.* Burton and Mathews, pp. 10-12, 22-24, 98-102.

How to Teach the Bible. Gregory, pp. 24-29.

Unconscious Tuition. Huntington, entire essay.

Teaching and Teachers. Trumbull, Part II.

ILLUSTRATIVE QUOTATIONS.

What the teacher knows he must teach. There is an inborn need and desire in man for expression. It is the instinctive impulse to tell in some way, by word or action, our thoughts and emotions so soon as they become vivid and intense enough. It is the teaching passion. "While I was musing the fire burned; then spake I with my tongue." Other motives and impulses may mingle and aid, but this is primary and fundamental. The hot heart—hot with visions and discovered truth—forces speech, or teaching which is better than speech. *The Seven Laws of Teaching.* Gregory, pp. 16-17.

The teacher must master the lesson material until it possesses him, until he is his message and, in some measure, he can say as our Master, who is the Supreme Teacher, "I am the Truth." *The Bible Record.* Wieand.

Now the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord that he should instruct him? But we have the mind of Christ. *I. Cor.* 3:14-16.

It is axiomatic that the teacher who gains no spiritual help from his study will impart none in his teaching. If his method of study is such that it brings him no uplift or strength, it can hardly have a different effect upon his pupil. *Principles and Ideals for the Sunday-school.* Burton and Mathews, p. 22.

A teacher's study of his every scholar is quite as important as his study of his every lesson. *Teaching and Teachers.* Trumbull, p. 49.

There is vastly more zeal and enthusiasm among religious teachers for Bible study than for the study of human life, for which the Bible was given. *Biblical Material Adapted.* George E. Dawson, in Proceedings Religious Education Association, Vol. II., p. 74.

The old-fashioned schoolmaster was supposed to need just two qualifications—knowledge of the subject, and ability to maintain discipline. Everything and everybody was taught in the same way, without regard to age. To-day a competent teacher must add at least one other qualification; he must understand the stage of the pupil's growth and adjust methods of instruction thereto. The educational process is to be carried on from the standpoint of neither the teacher nor the subject, but from that of the child. The inner side of the pupil's life, his spontaneous interests, his characteristic ways of getting at things, constitute laws for the educational process. *The Work of a Boys' Department.* George Albert Coe, p. 35.

In most situations—in none more than a school—what a man is tells for vastly more than what he says. Nay, he may say nothing, and there shall be an indescribable inspiration in his simple presence. *Unconscious Tuition.* Huntington, p. 38.

A teacher's spirit, a teacher's character, a teacher's atmosphere, and a teacher's life impress and influence a pupil quite as much as a teacher's words. *Teaching and Teachers.* Trumbull, p. 22.

The Sunday-school teacher is not simply a teacher. His religious influence on the pupil ought not to be limited, cannot be limited, to that which he brings to bear through the knowledge of the Bible which he imparts, or which the pupil under his instruction gains. He is, or ought to be, the friend and

pastor of the pupil as well as his instructor. *Principles and Ideals for the Sunday-school.* Burton and Mathews, p. 98.

A teacher inevitably influences more by what he *is* seven days in the week, than by what he *says* one day in the week. *Teaching and Teachers.* Trumbull, p. 272.

III. THE TEACHER'S PREPARATION

The teacher's preparation for his work should extend both to the matter and the manner, to the substance and the method of his teaching.

1. The teacher's preparation in the subject-matter of his teaching may be regarded in its general and in its special aspects:

(1) The teacher's general preparation extends over his whole life. This is what Lyman Beecher intended to convey when he replied to the question, how long it took him to prepare a certain sermon, "Twenty years." The earnest teacher will make all sources of culture and discipline contribute to his efficiency as a teacher. Here all the knowledge that he secures from whatever source, whether from literature, the sphere of his daily calling, or his association with men, will come into play, and the accumulation of years will go into the efficient teaching of a single lesson. He will seek a knowledge of the Scriptures as a whole, and to that end he will not be satisfied with a study of the more or less fragmentary lessons of the series of studies which he may be conducting, but will engage for himself if necessary in a systematic and thorough course of biblical study, even though such a course may require years for its completion.

(2) The teacher will give special preparation to each recurring lesson. Even though it may be familiar ground over which he is expected to lead his class, he will familiarize himself afresh with it, remembering that the essential element in teaching is not the perfunctory communication

of knowledge but the transmission of the message of the lesson surcharged with the teacher's own personality. The biographer of Phillips Brooks tells us that Dr. May, one of his instructors in theology, was a saintly man, whose conscience did not extend into the sphere of scholarship; it did not invade the province of church history. His sense of fidelity as a teacher was not disturbed by his cutting the leaves of a new text-book in the very presence of the class who were reciting from it. When a young teacher asked President Garfield, then a professor in Hiram College, the secret of his power, he said, "See to it that you do not feed your pupils on cold victuals." The necessity of making a fresh impression in order to the greatest effect on the student, the limitations of the lesson period calling for the economizing of time, and the presentation of the most salient suggestions of the lesson, the nature of the subject-matter, having to do with the supremest interests of the student's life—all these and other considerations call for the most thorough and renewed preparation of each lesson by the teacher.

2. The value of the teacher's preparation in the method of his teaching should not be underestimated, least of all by the teacher. President Eliot in his inaugural address in 1870 said, "The actual problem to be solved is not what to teach but how to teach." The effect of the best subject-matter is oftentimes lost for want of a proper method of presentation. Emphasis on method need not be construed into a lack of appreciation of the necessity of the very best personality in the teacher. Dr. White in his Elements of Pedagogy has truly said that "the more scientific a system of teaching may be the more essential is the teacher." On the other hand, doubtless many a teacher of masterful personality has succeeded in spite of an objectionable method. These considerations, however, do not lessen the importance of method in teaching.

The teacher's preparation in method may be of two kinds:

(1) There are what are called natural teachers. These men have the preparation of a native endowment. A common illustration of such endowment is found in persons who can play the piano by ear, although they may be unable to read a note of music. Paul speaks of those who are "apt to teach," and says that bishops should have that qualification.

(2) There is also a preparation in acquired methods of teaching. It is possible to apply the elementary principles of pedagogy, or the science of teaching, to biblical instruction and secure more effective teaching of the Bible. We have a recognized religious pedagogy. One of the objects of this study is to familiarize ourselves with the elementary principles and methods of teaching which are observed in so-called secular instruction. It should be borne in mind as a fundamental proposition that the mental faculties employed in the reception of spiritual truth are the same as those employed in the reception of any other knowledge. The teacher of Sunday has to do with the same minds as the teacher of Monday. It is true that there are added elements in the reception of the spiritual truth that are not at work in the impartation of intellectual knowledge, but in so far as the mental powers are engaged in the reception of spiritual truth, they are governed by the same laws and subject to the same condition as in the reception of any other form of truth.

It must not be supposed that the study of the best methods of teaching will be either unnecessary or detrimental to him who has native ability as a teacher. If by reason of native capacity a teacher has fallen into right methods of teaching, an acquired knowledge of the principles which he has been unconsciously practising could hardly make him less effective as a teacher. If he has

proved efficient in spite of his lack of formal knowledge of the fundamental laws of teaching, how much more efficient should he prove to be with that knowledge. It is only the teacher who places too great reliance on the mere knowledge of correct methods of teaching who is injured thereby.

It is necessary to distinguish between the science and art of teaching. In science "we know that we may know." In art, "we know that we may produce." The science of teaching has to do with the formulated principles of teaching. The art of teaching has to do with the application and use of those principles in the actual instruction of students. A teacher may know the art of teaching without the science. The ideal teacher will have both. As James says, "Sciences never generate arts directly out of themselves. The science of logic never made a man reason rightly and the science of ethics never made a man behave rightly. The most such sciences can do is to help us to catch ourselves up and check ourselves if we start to reason or behave wrongly; and to criticise ourselves more articulately after we have made mistakes."

REFERENCES FOR READING.

The Elements of Pedagogy. White, pp. 210-215.
**Talks to Teachers.* James, pp. 3-12.
The Seven Laws of Teaching. Gregory, pp. 7-12.
**Teaching and Teachers.* Trumbull, pp. 105-115.
Principles of Religious Education. Butler, pp. 15-16.

ILLUSTRATIVE QUOTATIONS.

When teaching involves the direction of book study by pupils and testing of results, the teachers' daily preparation must determine the proper assignment of lessons—a most important duty. Much of the aimless study of pupils is due to the fact that the ends to be reached have not been clearly set before the mind. The knowing of what to do is no small part of the doing of it, and it is not much too strong to say that a lesson properly assigned is half mastered. The writer has sometimes gone so far as to claim that a very good estimate of a teacher's skill can be based on the manner in which he assigns lessons or tasks. *The Elements of Pedagogy.* White, p. 214.

The Sunday-school must, first of all, understand fully the organization, aims, and methods of the public schools; for it is their ally. It must take into consideration the progress of the instruction there given in secular subjects, and must correlate its own religious instruction with this. It must study facts of child-life and development, and it must base its methods upon the actual needs and capacities of childhood. It must organize its work economically and scientifically, and it must demand of its teachers special and continuous work. "Religious Instruction and Education"; Nicholas Murray Butler in *Principles of Religious Education*, pp. 15-16.

Whereas, with few exceptions, there had been a large amount of teaching, but very little thinking about it, the nineteenth century laid new emphasis on the method of teaching. Some of the finest ideas which have ever entered into the human mind have failed of their influence, because the men that had them did not know how to present them. On the other hand, ideas that have greatly influenced men have owed much to the form in which they were expressed. The vast influence of the Bible writers, for example, does not reside merely in what they say, but in the manner and spirit in which they say it. *The Teacher and the Child.* Mark, p. 58.

We do not for a moment believe that science will make an artist. While we contend that the leading laws of objective and subjective phenomena must be understood by him, we by no means contend the knowledge of such laws will serve in place of natural perception. Not only the poet, but also the artist of every type, is born, not made. What we assert is, that innate faculty alone will not suffice; but must have the aid of organized knowledge. Intuition will do much, but it will not do all. Only when Genius is married to Science can the highest results be produced. The success of every appliance depends mainly upon the intelligence with which it is used. It is a trite remark, that, having the choicest of tools, an unskillful artisan will botch his work; and bad teachers will fail even with the best methods. *Education.* Spencer, pp. 66, 102.

A teacher may work in conformity with these laws without knowing them, gaining right ideas of procedure from experience; but the better way is to study the laws governing the teaching process, work in accordance with them, and thus reach the desired result without making the many mistakes which otherwise would surely be made. *The Sunday-school Teachers' Normal Course.* Pease, Vol. II., pp. 149-150.

Psychology is a science, and teaching is an art; and sciences never generate arts directly out of themselves. An intermediary inventive mind must make the application, by using its originality. *Talks to Teachers.* James, pp. 7-8.

IV. THE CONNECTION OF BODY, MIND AND SPIRIT

1. Unity of man. The treatment of man as body, mind and spirit is apt to be misleading. We are prone to think of these as separate entities, with different agencies for the training of each—the gymnasium for the body, the school for the mind, the church for the spirit. On the other hand, great emphasis should be laid upon the unity of man. Instead of saying, as one did, "I have a body, I have a mind, I am a spirit," we should say, "I am a man—body, mind and spirit." These three must go together in any comprehensive plan of religious education. So the gymnasium has come to recognize the relation of the body to mind and spirit; the school to recognize the relation of mind to body and spirit; and the church to recognize the relation of spirit to body and mind. The attempt to develop any one of these departments of manhood without relation to the others will result unfortunately. Joseph Cook once said, "Educate a man's body alone and you have a brute; educate his mind alone and you have a sceptic (and we might add, educate his spirit alone and you have a bigot); educate his body and his mind (and his spirit) and you have the noblest work of God, a man." The triangle, which has come to be the symbol of the Young Men's Christian Association, with one side standing for body, another for mind, and the third, connecting the other two, for spirit, and the whole constituting a unit, is a true representation of the intimate relationship existing among these three departments of manhood. As Dr. Coe says, it is "a symbol

of symmetry. It stands for the best that was in the Greek ideal, but raised to a higher potency through Christ." So we emphasize the saving of the entire life. It is not simply the soul that is to be developed and prepared for useful living here and hereafter, but it is the entire man—body mind and spirit. Jesus said (Matthew 16:27 R. V.), "Whosoever would save his *life* shall lose it, and whosoever shall lose his *life* for my sake shall find it; for what shall a man be profited if he shall gain the whole world and forfeit his *life*, or what shall a man give in exchange for his *life?*"

It is the purpose of this study to emphasize the close relationship of these three departments of manhood—body, mind and spirit. For a scientific description of the connection between body and mind, which has been traced with reasonable clearness, the student is referred to the books mentioned below, or to almost any textbook of psychology. We shall make no attempt in this place to follow the workings of the cerebro-spinal system, but shall simply note the most evident effects of the body on the mind and spirit on the one hand, and of the mind and spirit on the body on the other, as an indication of their close relationship.

2. Effects of body on mind and spirit. These are of such a common character, and are so apparent to all, as to call, in most cases, for no elaboration:

Indigestion causing depression of mind.

Bodily fatigue producing mental inaction.

Certain physical diseases causing melancholia.

An over-wrought nervous system resulting in peevish temper.

A hearty meal superinducing drowsiness.

Stimulants taken into the body exciting the mind.

Narcotics taken into the body dulling the mind.

"Mental action," says Dr. Roark, "may be wholly suspended by reducing the supply of blood to the brain

through a pressure upon the arteries of the neck far short of that necessary to produce death. A clot of blood no larger than a wheat grain, or a minute splinter of bone from the skull pressing upon the surface of the brain, is sufficient to change a man of culture into an ignoramus, or one of eminent character into a moral wreck. Every surgeon can give instances of a change in mental or moral character as the result of accidents to the head. Epilepsy and congenital idiocy may be cured in children by trepanning." Recently an incorrigible youth was brought before the Juvenile Court in a western state and his parents asked that he be sent to a reform school. A physician made an examination and discovered a depression in the lad's skull, and his parents then remembered that he had had a fall several years before. Three pieces of skull were removed and there was found a hard growth that was pressing upon the brain. When this was removed the boy's evil disposition seemed to leave him, he was obedient to his parents and, at his own request, was sent to school. Annie Payson Call, in "Power through Repose," says that the best and surest way to govern one's temper is to lower the voice, and calls attention to the fact that when two people are in an argument, as the excitement increases the voices rise. "The fate of nations," a witty Frenchman once said, "is often determined by the digestion or indigestion of a prime minister." Not less is it true that the spiritual nature is affected by bodily weakness or pain. The great Dr. Alexander was once asked if he had a full assurance of faith. He replied, "Yes, except when the wind is in the east." Other things being equal the man of the most helpful spirituality will be the one who enjoys the best health.

3. Effect of mind and spirit on body. Some familiar illustrations of the effect of mind and spirit on body, to which the student may add from his own experience, are as follows:

Extreme pleasure or pain causing loss of appetite.
Conversely, joy and hope promoting health and vigor.
Mental worry causing physical weakness.
The mention of fruit causing the mouth to water.
Mental fatigue producing physical weariness.
Great fear turning the hair white.
A sudden fright paralyzing the heart or brain.
Anger producing redness or pallor.

In this connection it should be noted that the various emotions have characteristic bodily expressions. For example, anger is manifested by tense muscles and clinched fists; mental excitement by trembling limbs.

Spencer calls our attention to the fact that "digestion of the food, the circulation of the blood, and through these, all other organic processes, are profoundly affected by cerebral excitement."

Annie Payson Call says that she has made nurses practise lifting while impressing the fact forcibly upon them by repetition before lifting and during the process of raising the body and lowering it, that they must use entirely the muscles of the legs. This use of the brain in the guidance of the body has made the work of lifting the burden one of comparative ease. Dr. Gulick, in his "Studies of Adolescent Boyhood," states that students have a stronger grasp of the hand than manual laborers because the former use the nerve centres, which supply the stimulus to the muscles which operate the hand, the most.

This connection undoubtedly accounts for frequent mind and faith cures. As on the one hand actual illnesses may be produced in people by the frequent repetition of the statement by different persons to them that they do not look well, so on the other hand, actual illnesses may be and oftentimes are subdued and overcome by causing the mind to believe that no disease exists. A study of such mind and faith cures as "Faith Healing, Christian Science and

Kindred Phenomena" by Dr. James M. Buckley would serve to emphasize the importance of this influence of the mind and spirit on the body. Hypnotism is another manifestation of this influence.

4. Applications to Bible teaching. (1) The religious teacher should give direct attention to the development of the physical powers of his students. The applications of biblical truth should be brought to bear directly upon the habits of the body. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." (Psalm 119:9.) As the wrong uses of the body will have an unfavorable effect upon the spiritual life, such wrong uses should be guarded against with rigorous care. As Spencer says, "The fact is that all breaches of the laws of health are physical *sins*." Purity of thought results in purity of life. (Matthew 5:28; Philippians 4:8.) Cleanliness is not only next to godliness but is a form of godliness. "Get a boy," says Dr. Dawson, "to realize that a certain course of action makes his muscles flabby, puts it out of his power to ever be a strong, vigorous man, and that boy is going to think twice before he does that thing. Make a boy understand that bad habits are going to destroy his good health, impair his eyesight, or his hearing, destroy in a very real and tangible sense his soul, and he is going to think twice before he indulges in them."

(2) Physical activity on the part of younger students should be directed rather than repressed. An outlet for this activity will be found in the use of the hands, as in keeping notes of and illustrating the lesson, and in the drawing or making of maps.

(3) The physical conditions of the classroom should be considered, and where necessary, improved: its seating, ventilation, heating, etc.

(4) The members of men's Bible classes which meet in the evening after the fatiguing labors of the day, or on Sun-

day after the toil of the week, should have special consideration, and the work of the classroom and the assignment of home work so adjusted as to add as little as possible to the physical draft upon the student. For such classes the work of the classroom should be varied as much as possible. One of the ways of effecting this variety is to pass occasionally from the consideration of abstract themes to concrete subjects, or to such exercises as drawing.

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The Teacher's Handbook of Psychology. Sully, pp. 27-43.
The Story of the Mind. Baldwin, pp. 101-122. (40 cents.)
Psychology and Education. Roark, pp. 21-24.
Elements of Pedagogy. White, pp. 31-33.
The Spiritual Life. Coe, pp. 71-89.
The Work of a Boys' Department. Coe, pp. 30-31. (20 cents.)
The Physical Boy. Luther H. Gulick, "Association Boys," April, 1902, pp. 38-47. ($1.00 per annum.)
Power Through Repose. Annie Payson Call. ($1.00.)
The Physical Basis of Character in Man's Value to Society. Newell Dwight Hillis. ($1.25.)

ILLUSTRATIVE QUOTATIONS.

We begin with the unity of the educational process. The Greeks, taking symmetry as an ideal, trained mind and body co-ordinately; but Christian asceticism neglected the body, holding it to be a clog upon the soul. Moreover, mediæval thought, at least in some of its currents, separated spiritual culture from general mental culture, as though the mind and the soul were two separate things. The influence of these ideas is still visible throughout the Christian world. For the most part, religion takes no account of the physical powers, and frequently but small account of the intellectual, æsthetic and even the moral faculties. But it is a maxim of modern education that the individual is to be educated as a unit. *The Work of a Boys' Department.* Coe, p. 30.

Moreover, it is of peculiar moment to the religious teacher to take account of the unity of man. Because he ought to face the exact facts and to know and to obey the laws of his divinely given nature, the religious teacher least of all can afford to ignore either the physical or psychical conditions involved in the unity of human nature. On the physical side he should not forget, for example, the effects of fatigue—that surplus nervous energy is the chief physical condition of self-control—nor the close connection of the muscular activity and will, nor the physical basis of habit. On the psychical

side, the religious teacher needs to consider the possible helping or hindering influence of intellectual and emotional conditions. The moral dangers of intellectual vagueness and of strained and sham emotions may be taken as illustrations. "The Psychology and Pedagogy of Religion." Henry Churchill King, in *Proceedings of the Religious Education Association,* Vol. I, p. 68.

There is necessarily a general harmony between the soul and the body. They not only develop together, though not always in the same ratio, but their activity and energy generally vary with each other. When the vital energies of the body are lowered by drowsiness, languor and disease the psychical activities are depressed. When the soul is energized by strong and buoyant emotions and desires, the bodily powers respond to the quickening influence. *Elements of Pedagogy.* White, p. 33.

The cerebro-spinal system is sometimes compared to a telegraphic system, of which the brain is the great central office; the spinal chord and ganglia, less important central offices; the nerves the connecting lines, the special sense organs the points from which messages are sent in, and the muscles the individuals to whom messages are sent. The similarity may be illustrated by tracing a sensation and its results. If you touch a hot stove, the little nerve buds in your finger are excited; the afferent nerves carry the news of the accident to the brain, which sends out along the efferent nerves a sharp command to the muscles of the arm to contract, and withdraw the finger. *Psychology in Education.* Roark, p. 24.

Dr. Josiah Strong, in *Religious Movements for Social Betterment,* traces the origin of the greater amount of attention that is given to-day to the betterment of social conditions to the larger recognition of the interdependence of the body and mind and the influence of physical conditions on spiritual life. He says: "It is found that there is an intimate relation between a bad environment and bad habits; that bad sanitation has not a little to do with bad morals; that bad ventilation and bad cooking are responsible for much drunkenness. We are learning that whatsoever society sows, that must it also reap; that pauperism and intemperance, vice and crime are as natural as any other harvests; and that to expect to escape effects without removing their causes is to mock God, who is a God of law."

V. ADOLESCENCE

1. Stages of development. The first twenty-five years of the life of a human being, extending from infancy through childhood, boyhood and youth, to manhood, may be roughly divided as follows:

Period of infancy and early childhood,	1-6 years.
Period of later childhood,	6-12 years.
Period of adolescence,	12-25 years.

The period of adolescence in turn may be divided into three stages, the characteristics of which, as indicated in single words by Dr. Forbush, Mr. E. P. St. John, and Dr. Coe respectively, are appended. The significance of these descriptive words will appear in the development of the subject:

Early adolescence, 12-16, ferment, physical, impulsive.

Middle adolescence, 16-18, crisis, emotional, sentimental.

Later adolescence, 18-25, reconstruction, intellectual, reflective.

2. Characteristics. As the emphasis in this discussion will be laid upon the period of adolescence, the Bible classes in mind being composed almost entirely of boys over twelve years of age and young men, the characteristics of the periods of early and later childhood will be mentioned only to furnish a background for a proper consideration of the characteristics of the adolescent period.

1-6. This is the period of greatest physical activity. The child is a bundle of instincts. He is dominated by

curiosity, manifests extreme confidence and is exceedingly imitative.

6-12. Self-consciousness begins now to assert itself. Imagination runs riot, emotions display themselves, memory is developed, and becomes tenacious. The play instincts are now largely developed, but they are of an individualistic character and without special aim. There now comes the dawning sense of personal responsibility. The child lives in the present, is frank and confidential, and obedient to authority.

12-16. For the sake of conciseness and definiteness, the characteristics of this period will be named in single phrases, and will be designated as physical on the one hand, and psychical or mental and spiritual on the other hand:

Physical.

Period of rapid growth.
Heart increases in size.
Larnyx and lungs enlarge.
Large arteries increase.
Muscles grow rapidly.
Vocal chords elongate.
Shoulders broaden out.
The senses are strengthened.
Circulation becomes more rapid.
The skin becomes more sensitive.
The voice is deepened.
Needs more sleep and food.
The beard grows.
Brain stops growing by 15.
Changes peculiar to the male.
Period of least mortality.

Mental and Spiritual.

Assertion of selfhood, variously described as self-assertion, self-sufficiency, self-feeling, and braggadocio. Egoism developing later into altruism.
Social organization with same sex. Also known as gang instinct.
Team work in games.
Restlessness of mind.
Enthusiasm in sports.
Appearance of fighting instinct.
Full of energy.
Secretiveness with parents and others.
Feeling of loneliness.
Desire for sympathy.
The wandering instinct.
Longing for the remote and strange.
Possessed by ideals.
Desire for quick results.
Bashful with other sex.
Time of hero worship.

16-25. The characteristics of this period may also be indicated in single phrases as follows:

16-18.	18-25.
Guided by reason.	Sentiment for opposite sex.
Feeling of independence.	Romantic interest.
Constructive activity.	Sense of mystery of existence.
Reconstruction of faith.	Period of doubt—climax 18.
(20-30, Starbuck.)	Yet very positive.
Leanings to life occupation.	"Sceptic and partisan." Gulick.

3. The age of conversion. The history of national and ecclesiastical customs, as well as the result of scientific investigations, point to the period between twelve and sixteen as one of critical religious importance. We are told that it has been a world-wide custom to celebrate the advent of adolescence with feasts, ceremonies and mystic rites. This is the age of confirmation in the Roman Catholic Church, the Church of England, the Episcopal Church in America, the Lutheran and other churches.

A number of bodies of men have been canvassed with reference to learning the average age of their conversion. The following is the summary of the result of several such canvasses in one tabulation by Dr. Coe (Spiritual Life, p. 45):

	Cases Examined	*Average Age*
Graduates of Drew Seminary.....	776	16.4
Young Men's Christian Association Officers..........................	526	16.5
Starbuck's Conversion Cases......	51	15.7
Starbuck's Cases of Spontaneous Awakening....................	75	16.3
Members of Rock River Conference........................	272	16.4
Coe's Cases of Decisive Awakening	84	15.4
	1784	16.4

When, therefore, Dr. Stanley Hall speaks of conversion as "a natural regeneration" and "a physiological second birth," and Dr. Starbuck calls it "a distinctively adolescent phenomenon," they are not simply reducing this critical religious experience to the terms of physiology or psychology, but recognizing that in the orderly development of

the life of the boy, according to the laws of God, the physiological and psychological changes which come to him at this period are part of a religious experience as well. As Dr. Coe says, "When the approaching change has heralded itself, the religious consciousness also tends to awaken. When the bodily life is in most rapid transition, the religious instincts likewise come into a new and greater life."

4. Applications to Bible teaching: (1) By all means note the physical and mental stages in the life of the student, especially from twelve to eighteen, and adapt the instruction accordingly. It should be borne in mind, that as "the child is not a diminutive adult," so the boy is not a small edition of the man. He has a psychology all his own. The trend of his life and the character of his experience are not simply different in degree but different in kind. This fact should be borne in mind not only in the preparation of a curriculum of instruction, but by the individual teacher in his adaptation of each lesson to the members of his class.

(2) The boy of twelve needs a male teacher. As in the home the boy of this age turns naturally from the mother to the father for leadership and guidance, so in the instruction of the classroom, he will naturally pass from the tutelage of women, who, up to this time, have been his most appropriate and most effective instructors, to that of men, into whose life and experiences he is beginning to pass.

(3) An appeal should be made to the student's disposition to activity in his religious instruction during the entire period of adolescence. He now enters a period of restless doing and should be made to feel that religious instruction may eventuate in doing. The mere passive study of the Bible will not meet the requirements of this period, but means of helping others and practical methods of doing good should be pointed out to the student through the

instruction. The "immediateness" of the youth's ideals also should be recognized and the opportunity for the expression of his activity in these directions should not be delayed. Dr. Dawson thinks that God should be presented to young persons as an active God, and that our ideas are still too much colored by that older transcendent idea of God as one who has finished his work—a king on his throne. As a corollary to this, the student should be stimulated to do the thing that is hard. The representation of the Christian life as being "carried to the skies on flowery beds of ease" is not an appropriate aspect in which to present it to the student at this period of his life.

(4) This period also calls for the manifestation of sympathy on the part of the teacher. The boy especially can be easily repelled at this, the most critical period of his life, from all religious influences. His day-dreams must be respected; his doubts, neither ignored on the one hand, nor magnified by antagonism on the other.

(5) The rising social instincts of this period should be recognized and utilized. The class might appropriately become a club, with its organization, its officers, and its objects of united endeavor.

(6) The peculiarities of this period call for certain characteristics in biblical instruction:

a. The Bible should be presented to the student as history or story or poetry as the case may be. It should come to him in its natural form as literature rather than in systematic form as theology or doctrine. This is the period for the discovery of facts, and not for the formulation of dogmas.

b. Biography will appeal to the student during this period. The lives of the patriarchs, prophets and the apostles as men should be held before the student. In this time of hero worship he demands the "personalizing of religion." The sacrifices of the early heroes of faith, the ad-

ventures of St. Paul, the manliness of Christ, these should be portrayed in vivid colors and allowed to make their own appeal to the dramatic element in the student's life.

c. The Bible instruction during this period should be objective and concrete. The student has not reached the age of introspection. He should not be allowed to indulge in morbid speculations concerning the truths of Scripture, but should have them presented to him with the aid of concrete illustrations and objective applications.

(7) Most important of all, have respect to the "age of conversion." This critical period in the life of the boy should not be allowed to pass without a surrender of his will to God and a decision to follow in the footsteps of Jesus Christ. This period once passed without such surrender and decision, the boy may find himself as a man launched on the sea of doubt or dissipation, whence his return to a religious anchorage will be through much storm and stress and after many devious wanderings.

(8) Mr. Pease, in his Bible School Curriculum, has suggested that for the period of middle and later adolescence the teacher must depend more upon guiding the young man by an appeal to his reason than by an appeal to his affection, or by an authoritative presentation of truth which is to be accepted without question; must enlist the student in some form of active service, and must treat each case separately, instead of depending wholly or mainly on mass teaching or class teaching.

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Adolescence: Its Psychology and Its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion, and Education. G. Stanley Hall (2 Vols., $7.50 net. The standard and comprehensive work on this subject).

**The Boy Problem; A Study in Social Pedagogy.* William Byron Forbush, pp. 9-41. (75 cents.)

**The Religion of Boys.* Luther Halsey Gulick. *Association Boys*, April, 1902-August, 1903.

A Boy's Religion. George E. Dawson. (10 cents.)

The Work of a Boys' Department. Coe, pp. 37-40.

The Religious Life of Boys. Edward K. Allen, Association Seminar, October, November, December, 1902. ($1.00 per annum.)

Moral and Religious Education. Forbush. How to Help Boys. ($1.00 per annum.)

The Spiritual Life. Coe, pp. 29-103. *Education in Religion and Morals.* Coe, pp. 247-267.

The Psychology of Religion. E. D. Starbuck. ($1.50.)

The Pedagogical Bible School. S. B. Haslett, pp. 100-203. ($1.25.)

Principles of Religious Education. Hall, pp. 159-189. McMurry, pp. 191-211.

**A Chart of Childhood* and *a Chart of Adolescence.* Edward P. St. John. (15 cents each; 2 for 25 cents.)

ILLUSTRATIVE QUOTATIONS.

As Professor H. M. Burr says, "If the boy's ideal of manhood is Fitzsimmons, he immediately sets about punching some other boy's head. If he thinks the life of an Indian the ideal, he straightway takes to the woods or whoops it up in the alley, as the case may be." For this reason the wise boys' club leader who proposes an attractive new plan will take heed always to carry it into effect at the very next meeting. *The Boy Problem.* Forbush, pp. 20-21.

Of interest in this connection is the fact, not generally known, that during adolescence is the period of greatest questioning in regard to religious matters; it is the period of doubt. Mr. F. S. Brockman, in an unpublished study of the religious life of 251 preparatory and high school students, has clear and interesting facts upon this matter. Ninety-three had religious doubts. They were arranged by years as follows:

13 to 15	8
16 to 19	19
20 to 22	15
23 to 25	11
26 to 29	1

Mr. Brockman says, "The doubts arising from mental development are normal and in every way helpful and healthful. It is but the readjustment of faith when one is beginning to think, and should result in stronger faith." *Association Boys.* October, 1902. Gulick, p. 166.

We may safely lay it down as a law of growth that is almost a universal tendency for the perplexity, uncertainty and negation of adolescence to be followed by a period of reconstruction, in which religious truth is apperceived and takes shape as an immediate individual possession. * * * The common trend of religious growth is from childhood faith, through doubt, reaction and estrangement, into a positive hold on re-

ligion, through an individual reconstruction of belief and faith. *The Psychology of Religion.* Starbuck, 280, 283.

When an Omaha boy arrives at puberty he is sent forth into the wilderness to fast in solitude for four days. To develop self-control, he is provided with bow and arrows, but is forbidden to kill any creature. Arrived on the mountains, he lifts up his voice to the Great Spirit in a song that has been sung under such circumstances from before the time that the white man first set foot upon these shores. The words of the song are, "God! here, poor and needy, I stand!" The melody is so soulful, so appealingly prayerful, that one can scarcely believe it to be of barbarous origin. Yet what miracles may not religious feeling work? The boy is waiting, in fact, for a vision from on high—a revelation to be vouchsafed to him personally and to show what his life is to be, whether that of a hunter, or of a warrior, or of medicine man, etc. Do you not perceive how the very same impulses sway both the Indian boy and the boy of civilization? Here is the desire to come into personal relations with the divinity; here is the facing of ultimate mystery and of destiny; here is the most troublesome problem of youth—that of the lifework. *The Spiritual Life.* Coe, pp. 48-49.

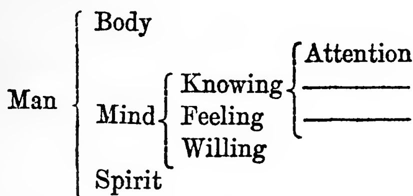
Objective righteousness is not predominantly fostered in the church, and in so far does not correspond to the best characteristics of young manhood. During the last twenty-five years, in our prayer meetings and churches, we have heard a great deal of the following topics (we do not mean that these topics are exclusive, or that they particularly characterize the meetings of the present day): Faith, the feeling of love to God, the sense of sin, repentance, the significance of the atonement, joy in Christian life, anticipation of Heaven, endurance of trials, the resistance of evil, endurance of suffering, anticipation of the joys of Heaven, patience. Such topics as these do not correspond to the dominant characteristics of young manhood of which I have been speaking, in two ways. First, they are predominantly emotional, and second, predominantly introspective. They are not related most definitely to doing things, this doing things that is the representation of the objective religious life which must characterize young manhood. The emotional nature appears to be more highly developed in women than in men. These virtues are more virtues of endurance, of conservatism, of femininity, than they are of objective righteousness, of katabolic manhood. And it is not to be expected that any institution that lays prominent emphasis upon topics of this kind will succeed in permanently interesting or holding the allegiance of men whose predominant and best characteristics are of another kind. *The Association Outlook.* Gulick. December, 1893, p. 42.

PART TWO

THE STUDENT: HIS PHYSICAL, MENTAL AND SPIRITUAL NATURE

VI. ATTENTION — INTEREST

We have seen that man is regarded as having three departments, known as body, mind and spirit. Mind, in turn, is found to have three great capacities designated as knowing, feeling and willing. The capacity to know, in turn, is now to be considered in various aspects, the first of which we call "Attention." This division of the powers and capacities of man may be represented by the accompanying diagram:



1. Definition. The power the mind has for knowing itself, its own acts, states and purposes, is called "consciousness." Consciousness also includes the power of the soul to know itself as the knower. This is the great central fact of the mind. Indeed, it is so fundamental that it is often regarded as being synonymous with the mind itself. It is this that gives me my sense of personal identity, that gives me the knowledge that I am I, without which there would be no basis for other mental operations.

When consciousness is concentrated on a single object we have attention. Hence attention has been appropriately defined as "focussed consciousness." Attention is that attitude of the mind in which one or more of its powers

are fixed upon something that is presented to it from without or within. Attention is not a separate faculty of the mind like memory or imagination. It is rather a state of mind affecting one or more of the faculties. The word attention comes from two words, meaning "to stretch towards." It is therefore the reaching out of the mind for a particular thing with which it may be concerned at the time. Sully speaks of attention as "the ability to detain objects before the mind." As the operator of the stereopticon has the power to detain a particular view of the moving panorama while he passes others on into obscurity, so the mind determines which of the many sensations and images passing in review before it shall be held for more careful consideration.

2. Two kinds of attention. Attention has been divided into two kinds which have been variously designated as voluntary and involuntary, voluntary and spontaneous, compelled and attracted. The first is that which is commanded by the will. It must not be expected that attention secured in this way shall be sustained. The most disciplined mind has difficulty in fixing itself for any length of time by sheer force of will on a given object. The chief value of compelled attention is as an introduction to attracted attention. The teacher may compel attention at the beginning of the lesson, but unless it soon pass into attracted attention it will not be sustained.

Therefore we lay emphasis on involuntary or spontanous, or attracted attention, and it is at this point that interest comes in. President Schurman says that "Interest is the greatest word in education," and another says that "Interest is the motive power of attention." That which the mind is interested in it will fix itself upon with eagerness. Gregory compares attracted attention with mental hunger seeking its food and delighting itself as at a feast. So absorbed does the mind become in that in which it is

interested as to be unaware of sensations that come to it through ordinary channels. Soldiers are said to have become so absorbed in battle that they have not known when they were wounded. Henry Clay, when in delicate health, was compelled to speak on one occasion, and asked a friend to stop him at the end of twenty minutes. Repeated pulling of his coattails, pinching, and even running of a pin into his leg, failed to divert his attention from his subject, and he finally sank exhausted into his chair at the end of two hours.

3. How to secure attention. Without attention there can be no teaching. As well commence before the class is assembled, or proceed after it is dismissed, as to attempt to teach without the attention of the students. Negatively, then, attention is not to be secured by clamor on the part of the teacher. It may not be claimed by any appeals. The teacher who in loud tones calls for attention is not so apt to secure it as the one who lowers his voice or ceases for the moment altogether. The pause in the vibrations of the machinery aboard ship causes the passengers to awake, whereas an increase in the vibrations might only lull to a sounder sleep. "Nothing," says Gregory, "can be more unphilosophical than the attempt to compel the wearied attention to new effort by mere authority. As well compel embers to rekindle into a blaze by blowing."

Among the methods of securing attention, we turn first to those which inhere in the subject-matter itself, which have to do with the handling of the material in such a way as to arouse interest when it could not otherwise exist, and later to artificial devices:

(1) Contact. It is a fundamental law that interest is not usually aroused on the one hand by that which is entirely new, so new that there is nothing in the mind with which the object can be related, nor, on the other hand, by that which is very familiar, so familiar that it presents no new situa-

tion to the mind for its consideration. Miss Edgeworth reports that a company of Esquimaux taken to London had no interest in its sights because they were too new and too strange. On the other hand, it is safe to say that the average Londoner walked the same streets at the same time without being any more interested because the sights were too familiar. A combination of the new with the old is necessary to attention. "The old in a new setting, or the new in an old setting, is the arrangement that insures interest."

The teacher in introducing a new subject to the student must commence at that point in the student's present knowledge which is nearest to the subject in hand. This Mr. Patterson DuBois calls "the point of contact." Here the teacher must attach his subject. This process Mr. DuBois again calls "interest grafting." For example, when Mr. Henry Clay Trumbull was called upon to interest a class of mission school boys in the 53rd chapter of Isaiah, he asked, "Boys, did any one of you ever see a sheep shearing?" One boy responding affirmatively, Mr. Trumbull continued, "Boys, just listen all of you; Billy here is going to tell about a sheep shearing he saw in the country." After the description Mr. Trumbull asked of the narrator, "How much noise did the sheep make about being sheared?" "He didn't bleat a bit," was the reply. "Well, now," asked Mr. Trumbull, "how does that story agree with what the Bible says about sheep shearing?"

In the case of older students the biblical material may oftentimes be related to the dominant interests of life as they appear in the pursuit or occupation of the student. Instead of coming to the Bible with exegesis, that is, to draw out of it instruction which may be applied at random to this or that interest of life, it is legitimate at times to come to the Bible from the standpoint of these interests and find what light the Bible has to shed upon them. The question that may be absorbing several students may be

their relation to their employers. What the Bible has to say about the relation of the workman to his employer would be sure to arouse the interest of such and to command their attention. (A course of study based on such topics as these and covering a wide range of vital interests in the life of young men has, in fact, been prepared and has been found to produce just the results here indicated. It is entitled "Life Problems," and is published by the International Committee of Young Men's Christian Associations.) Prof. Charles De Garmo has written a book on Interest and Education, the fundamental proposition of which is that interest arises primarily from the activities put forth by men to secure the requisites for their physical survival. Interest in this view of the case becomes an effort at self-expression. We must bear in mind that the biblical material abstractly considered is not, as a rule, of overpowering interest to the boy or young man, but by associating the biblical material with that which is dominating his life at the time, a point of contact is effected and interest is grafted by which the dominant interest of the life is carried over into the biblical material. The ideas and concerns of the student's everyday life by this process reach out and absorb into themselves the spiritual nutriment of the biblical material. All this is in accordance with a principle which Prof. James describes as follows: "Any object not interesting in itself may become interesting through becoming associated with an object in which an interest already exists. The two associated objects grow, as it were, together: the interest borrowed sheds its quality over the whole and thus things not interesting in their own right borrow an interest which becomes as real and as strong as that in any natively interesting thing."

(2) Change. Novelty is another condition of sustained attention. The same routine followed in the instruction of each lesson will soon result in flagging interest. It must

be remembered that sustained attention is the acquirement of a few, and new topics must be introduced, startling questions offered, and every effort made to avoid sameness in the method of the lesson. Archbishop Whateley said that "curiosity is the parent of attention."

(3) Concreteness. Untrained minds especially are not interested in abstract themes. Such themes must be put into concrete form in order to command attention. "The native interests of children lie altogether in sensation." That which lies at hand therefore will distract attention from abstract subjects presented by word of mouth. Illustrations of the subject in hand drawn from the daily life of the student will contribute to this end. The use of object lessons and blackboard drawings will also serve to bring the subject within the grasp, and so within the range of interest of the student. If it is not practicable to use a blackboard, a class slate, or paper, may be drawn into requisition. Even the motions of illustrating on blackboard, slate or paper, are better than nothing.

(4) Concentration. The intensity of attention will vary according to the number of topics which the mind is called upon to consider within a given time. The teacher may possibly secure the attention of the student to a number of thoughts in a lesson hour, but the attention will be superficial in the case of each. A wise selection of subjects to be impressed should be made. Better a profound attention to one important lesson to be learned than a superficial interest in a number of topics.

(5) Suggestiveness. The wise teacher will not exhaust the subject in hand and will leave avenues of interest to be followed out by the student. Adams says, "The interesting person supplies the premises but he leaves his hearers to draw their own conclusion. That is their share—a share that they enjoy—but your dull man does not spare a single detail."

(6) The teacher should be interested in his subject. Interest is contagious. Nothing will so arouse the interest of the student in the subject as to note that the teacher himself is possessed with it, is on fire with it, is intent on conveying it to some one else.

(7) Many devices have been suggested for the securing of attention aside from methods which grow out of the handling of the subject-matter. Some of these may be noted briefly as follows: Do not commence until attention is secured. Pause when attention is interrupted. Arrange for change of posture. Vary the method of procedure, but keep the lesson in view. Provide against distractions from the outside. Stop when there is evidence of fatigue. Read in concert. Read elliptically. (See "Attention," by Fitch, p. 54.) Prepare questions that will awaken thought. Ask questions first, then call the name of the student who is to answer. Ask questions promptly. Address question to wandering student. Use illustrations suited to the age and attainments of the student.

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ILLUSTRATIVE QUOTATIONS.

In teaching you must simply work your pupil into such a state of interest in what you are going to teach him that every object of attention is banished from the mind; then reveal it to him so impressively that he will remember the occasion to his dying day; and finally fill him with devouring curiosity to know what the next steps in connection with the subject are. *Talks to Teachers.* James, p. 10.

Until it pleases God to impart to a little child, either through the instrumentality of wise teaching or otherwise, an appetite

for sacred truths, he has no natural curiosity about them. He is naturally very inquisitive about things that surround him; he is curious to learn about the sun, and the moon, and the stars; about distant countries; about the manners of foreigners; about birds and beasts and fishes; nay, even about machines and many other human inventions; but about the nature of God, and about man's relations to him, and the great truths of the revealed religion, you know that there is rarely any real curiosity in a child's mind. You do not find the appetite for such knowledge as this already existing there. You have to create it; and until you have created it, he cannot give you the fixed and earnest attention you want without an effort which is positively painful to him. *The Art of Securing Attention.* Fitch, p. 45.

No good teaching without attention; no attention without interest; no interest without objects. And the argument holds good for all grades of students from the kindergarten to the university. The university of to-day has "object lessons" in almost every department of study, as witness the splendidly equipped laboratories, museums, maps, pictures, etc., that are in daily use. No teacher of a country school should for a minute think that he can teach well without illustrative material, any more than the professor of chemistry can without a laboratory. It is only necessary to remember that the apparatus must be adapted to the pupil's ability and advancement, and to the subject of instruction. *Psychology in Education.* Roark, p. 49.

A young man applied to a city dry-goods jobber for a position as salesman. "Can you sell goods?" was the merchant's first question. "I can sell goods to any man who really wants to buy," was the qualified rejoinder. "Oh, nonsense!" said the merchant. "Anybody can sell goods to a man who really wants to buy. I want salesmen who can sell goods to men who don't want to buy." *Teaching and Teachers.* Trumbull, p. 139.

There is a curious microscopic creature of the ponds, called the amœba, the very name of which signifies constant change. Simple as its life is, the changes that take place in it are typical of the life-processes in all the higher animals, and even of the processes of the growth of the mind. What does this speck of jelly (or protoplasm) do in order to live? It has a power, in the first place, of stretching out a part of itself towards any object that may serve it as food, extemporizing a sort of mouth. The second power which the amœba has is that of retaining the valuable parts of the food material, by which means it maintains its life, repairs organic waste and grows. The mind has two similar powers. It stretches out toward that which answers to its hunger or its "interest," and so supplies itself with the materials whereby it lives and grows. This act of "stretching out towards" an object presented to the mind we call attention. *The Teacher and the Child.* Mark, pp. 19-20.

VII. PERCEPTION — APPERCEPTION

I. PERCEPTION

1. Meaning of perception. The mind receives its knowledge of the outside world through nerves which have their source in the brain and extend to various portions of the body. We may call the nerves which carry impressions to the brain from the outside "incarrying," and those which convey impulses from the mind outward "outcarrying." Sensation is the mental state produced by a stimulus applied from the outside to an incarrying nerve. The sharp point of a pin is applied to the end of my finger and immediately an impression is conveyed along the nerve lines to the mind. This impression is called sensation. Perception is the recognition by the mind of that which causes the sensation. The infant without experience is unable to recognize the sensation as having been produced by a pin-point, and is therefore without a perception. Indeed, it is only in infancy that sensation is not followed immediately, as a rule, by perception. In later years the accumulations of experience enable the mind to refer the sensation immediately to the object producing it and so perception is formed. One sometimes has an undefined impression of discomfort in sleeping caused by insufficient covering. This may be called a sensation. When the sleeper is sufficiently aroused to understand that he is cold, and that he must draw more covering over him, he may be said to have a perception of cold. The agents through which sensations are received are called the senses. These are five in number, and are called taste, smell, touch, hearing and sight.

These are here indicated in the order of their refinement, taste and smell being the lowest in form, while sight is the most delicate and complex. Perceptions received through the medium of the senses are sometimes called sense-perceptions.

2. Training of perceptions. Great emphasis is laid today on the training of the perceptions in definiteness and accuracy. The mind is thus developed in its powers of observation. The forms of objects are receiving closer scrutiny and the student taught to outline these not only by verbal description but also by hand. Manual training has been introduced into our systems of education, and the student is learning to work with his hand as well as with his head. The habit of observation, attention to details, precision, honest adherence to facts, and self-reliance, are among the intellectual advantages rising from this training of the perceptions.

But there is a moral value as well in the training of the senses and perceptions. Roark notes that the education of the senses means the training of the mind to the proper use and enjoyment of the materials which the senses furnish to it, and adds that "the mind will see only what it is capable of seeing however much more there may be to see and however ready the eye and nerve fibre and brain may be to do their work." In the same direction, Miss Harrison, in her "Study of Child Nature," says that "the habit of contrasting or comparing in material things leads to a fineness of distinction in higher matters. John Ruskin and like thinkers claim that a perception of and love for the beautiful in nature leads directly into a discernment of the beautiful in the moral world." We may safely leave this training of the senses and perceptions to the schools. The subject is introduced here simply to emphasize the fact that in importing methods of manual training, including drawing, the making of models and other objects, into biblical

instruction, we are bringing in the help of a natural and congenial agency, and thus once again religion is doing no more than claiming its own.

Outside of the moral training involved in the work of making such objects, the use of them is of incalculable value to the teacher of the Bible. No teacher who desires to convey accurate conceptions of facts which are based on Oriental forms and customs will be without the map and blackboard. Even a crude representation of a house in Palestine, with its access to the roof from the outside, would give meaning to the story of the letting down from the roof of the paralytic into the presence of Jesus. A brief consideration of the form of the Sea of Galilee with its mountainous environment would explain the sudden and severe storms which swept down upon that lake and threatened the safety of the boats upon its surface. A map of Palestine with lines indicating the tours of Jesus up and down, and hither and thither, gives a consecutiveness to the study of His life and works that is afforded by no other means. (Valuable suggestions concerning the materials needed and the methods of making pulp and other maps, are given in a course of study intended for Boys' Bible Classes, entitled *Men of the Bible,* published by the International Committee of Young Men's Christian Associations, 3 West 29th street, New York. *Map Modelling,* by Maltby; *Pictured Truth,* by Pierce, and *The Blackboard in the Sunday-School,* by Bailey, will be of service. See also Lesson XIX, on Object Illustrations.)

Every wise teacher will command as many channels of sensation as possible rather than allow other students or the school environment to do so. The more senses the teacher can command the greater the impression. The eye-gate should be used as well as the ear-gate in conveying knowledge to the mind, and to this should be added, as has already been indicated, the gateway of touch.

II. APPERCEPTION

1. Definition. The derivation of this word from "ad" and "perception" gives an immediate clue to its meaning, which is that certain mental acts are added to perception. A more ordinary word for apperception is assimilation, which suggests that the mental process indicated by the word is akin to the taking up by the body of that which comes to it in the form of food or other sustenance, and digesting it, and making it a part of that which has previously been received. It is a "spontaneous act of the mind in immediately seeking something in its store of ideas with which to classify a new idea; the translation and interpretation of the new in the terms of the known." The South Sea Islanders who were familiar with sheep called the first hog that they ever saw a "grunting sheep." Mr. Rooper has given to a book on the subject of apperception the title "A Pot of Green Feathers," because that was the name applied to a pot of ferns by a child who had never seen ferns before.

2. Application to Bible Teaching. It is important that the teacher should be familiar with this principle of mental operation and should work in accordance with it. In bringing to the student something new he should consider what the student has already acquired to which the new subject may be attached and into which it will fit. This body of acquisitions already secured by the student has been called "an apperceiving mass." The skilful teacher will consider whether the information that is to be conveyed to the student in a given lesson will find a congenial and effective reception in the body of acquisitions which the student has already made. Especially is it important in the case of religious instruction, which has to do with thoughts and ideas which are not so easily handled as more concrete knowledge, that the teacher should convey the

spiritual truth in such a way as that it will attach itself naturally and effectively to other thoughts and ideas which the student may already have acquired. For example, the fatherhood of God can be conveyed to the mind most effectively through the knowledge which the student already possesses of the meaning of the fatherhood of ordinary family relations. (See Lesson XIII on Adaptation for further development of this subject.)

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**The Point of Contact.* DuBois.

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ILLUSTRATIVE QUOTATIONS.

The more different kinds of things a child gets to know by thus treating them and handling them, the more confident grows his sense of kinship with the world in which he lives. An unsympathetic adult will wonder at the fascinated hours which a child will spend in putting his blocks together and rearranging them. But the wise education takes the tide at the flood, and from the kindergarten upward devotes the first years of education to training in construction and to object-teaching. I need not recapitulate here what I said awhile back about the superiority of the objective and experimental methods. They occupy the pupil in a way most congruous with the spontaneous interests of his age. They absorb him, and leave impressions durable and profound. Compared with the youth taught by these methods, one brought up exclusively by books carries through life a certain remoteness from reality; he stands, as it were, out of the pale, and feels that he stands so; and often suffers a kind of melancholy from which he might have been rescued by a more real education. *Talks to Teachers.* James, pp. 59-60.

The teacher ought always to impress the class through as many sensible channels as he can. Talk and write on the blackboard, permit the pupils to talk, and make them write and draw; exhibit pictures, plans and curves; have your diagrams colored differently in their various parts, etc., and out of the whole variety of impressions the individual child will

find the most lasting ones for himself. *Talks to Teachers.* James, p. 139.

Very often the teacher must introduce ideas into the mind of the pupil, not so much for their immediate importance as for the use to be made of them at future lessons. There is no greater charm for any one than to find that a certain fact known in one connection, suddenly becomes to be of use in an entirely new way. To maintain interest each new lesson should be impressed upon the background framed by all that has gone before. *Primer on Teaching.* Adams, pp. 37-38.

Another problem in grafting interest is presented by the mother of a boy of twelve, who, she says, "cares for nothing but horses. He will not read, nor listen to reading." According to the principle of "grafting" the solution is simply to begin with some book about horses. Even so badly written a story as *Black Beauty* may serve as a stepping stone. Then perhaps Kipling's story—*The Maltese Cat*—of the horses who really played a polo game, and that other horse story in *The Day's Work, A Walking Delegate.* Then *The Bell of Atri*, by Longfellow, and the story of Pegasus in Hawthorne's *Wonder Book.* By that time, and even much earlier, the boy will easily be led to books of exploration, and books about strange people; and then, before you know it, your boy is interested in history. *The Point of Contact in Teaching.* DuBois, p. 80.

What does the child care about the revolt of the ten tribes or the repairing of the temple, or the woes upon the Pharisees? Primarily nothing. These topics are as foreign to his thought as the problem of evil or the law of the correlation of forces. His only possible interest must come through association. If he has revolted from authority at home or in school, if the meeting-house in his village has been extensively repaired within his memory, a wise teacher may be able to excite his interest in similar experiences of people long ago. The boy may be led from his quarrel with his companions as to who should be president of the boys' club, to that of the disciples as to who should be first in the kingdom of God; and from the effects of wild companions upon himself to the effects of similar companions upon Rehoboam, the son of Solomon. *The Blackboard in Sunday-school.* Bailey, pp. 29-30.

VIII: MEMORY — IMAGINATION

I. MEMORY

1. The Office and Development of Memory. White defines memory as "the power of the soul to represent (re-present) and re-know objects previously known or experienced." There are three elements in this definition, the retaining of that which has passed through the mind, the reproduction of it, and the recognition of it. Consciousness has to do with the present, memory with the past. Without consciousness we should have no to-day, without memory no yesterday. Locke said that "without memory man is a perpetual infant."

The memory receives a marked impulse at the age of six to eight, and grows notably from that time to the age of twelve or fourteen. This, therefore, is the memorizing age. Teachers who have students of twelve and upwards in their classes are apt to find them with memories vigorous and retentive.

Memory is of two kinds, verbal and logical, according as that which is recalled is in the exact words or in the association of ideas. An accurate verbal memory is oftentimes associated with inferior mentality, and is not the type to be cultivated with the greatest assiduity.

2. The Laws of Memory. While it has been claimed that the natural general retentiveness of the mind cannot be improved, in other words, that the original endowment of the memory cannot be enlarged, there are certain laws for the use of such powers of memory as have been vouchsafed

to us that may make them more effective than they would otherwise be. These may be reduced to three:

(1) Interest and Attention. It is of the utmost importance in order to retention that the first impressions should be strong and clear-cut. That which comes to the mind with the greatest vigor and clarity at first will be retained and reproduced most easily. So it has been found of advantage in order to memorize words that they should be repeated articulately. In this process attention is found to be most helpful, not compelled attention, but the attention growing out of interest. It is found that men usually have retentive memories in the things that are concerned with their daily pursuits. Their vital interest in these things insures retention. It is truly said that, "The art of memory is the art of paying attention." Joseph Cook put it in another way when he said that attention is the mother of memory and interest the mother of attention, and to secure memory one must secure both her mother and her grandmother.

(2) Repetition. Another reason why we remember the things that have to do with our daily pursuits is that we are constantly repeating them. Repetition should be varied. That which has been presented verbally should be repeated with the aid of the blackboard. That which has been presented to the mind through the ear should be presented again through the eye, and again, if possible, through the touch, so that the impression may be made upon the mind through as many senses as possible. The central thought of the lesson should be repeated, each time in some new aspect. For the same reason frequent reviews are necessary.

(3) Association. Coleridge mentions as three memory arts for students, sound logic, healthy digestion and a clear conscience. Those things which are most closely connected are most easily remembered. They may be connected by continuity, by similarity, as sign and thing signified, or as

cause and effect. The memory seems to call for hooks on which it may hang appropriate subjects of knowledge, and here, as in the household and office economy, the rule is found effective that there should be a place for everything and everything in its place. James says that the art of remembering is the art of thinking, and adds that the connecting is the thinking. Dr. Pick urges that when we wish to fix a new thing in either our own mind or a pupil's, our conscious effort should not be so much to impress and retain as to connect it with something else already there.

3. Memory and Character. It has been said that nothing is ever wholly forgotten. Coleridge mentions the case of an ignorant woman who when stricken down with a fever, in her delirium, gave utterance to Hebrew and Greek passages. It was afterward explained that the woman had once been a servant in the family of a clergyman whose habit it had been to read the Scriptures aloud in the original Hebrew and Greek. James tells us that "Prof. Ebbinghaus's experiments show that things which we are quite unable definitely to recall have nevertheless impressed themselves in some way upon the structure of the mind. We are different for having once learned them. The resistances in our systems of brain paths are altered." It cannot be too strongly impressed upon the mind of the student that everything that he takes into his mind contributes to its making or marring, and that, although we may not be aware of it at the time of its reception, that which is received makes its impress upon the mind and so on the character and will inevitably develop itself in later life. "Take heed what ye hear." (Mark 4: 24.) "Thy word have I hid in mine heart that I might not sin against thee." (Ps. 119: 11.)

4. Memorizing of Scriptures. So much protest has been entered against the memorizing by children of passages of Scripture the meaning of which is not clear to them, that we are in danger of going to the opposite extreme and the

treasuring of the great scriptural landmarks in the memory is to a considerable extent ignored. The student is not shut up, however, to memorizing Scriptures with whose truths he is not familiar. If the Twenty-third Psalm may not be regarded as a picture of the experience of the young, the First Psalm must certainly have application to the life of the boy and the young man. The Ten Commandments and the Lord's Prayer, and many other utterances of Jesus, may be brought within the range of the memory age and should be added to the storehouse which the child is filling for future use. Ruskin said that the twenty-six chapters of the Bible he learned from his mother constituted the most valuable part of his education. Here again the laws for the government of the memory may be effectively employed. For example, in the First Psalm, to which reference has been made, the attention of the student might be called to the fact that there is a progression in the course of the wicked man so that at first he walks, then stands and finally sits among objectionable companions, and that there is also a progression in the wickedness of those with whom he associates who are first the ungodly and then sinners and finally the scornful.

II. IMAGINATION

1. The Office and Development of Imagination. White defines the imagination as "the power of the mind to represent and modify or recombine objects previously known." Imagination is the picture-forming power of the mind. We need not confuse the work of the memory and that of the imagination as is sometimes done. The memory reproduces, the imagination modifies, combines, creates, but always works on the material which is furnished to it by the memory.

Imagination manifests itself at an early age, sometimes as early as two years, and is very marked at three or four.

As with memory there seems to be an accession of imaginative power at six or eight, and the teacher of students of twelve and over, while he will discover the imagination to be less wayward than at an earlier period, will find it vigorous and active and a helpful ally in the processes of development.

Imagination has an important place in the daily occupations of men no matter what those occupations may be. "There is no occupation in life," says Roark, "which may not be the better followed with the aid of imagination. The ditch digger who can see the effect of his next blow before it is struck; the bricklayer who can see the next brick in position before it is placed; the blacksmith who can shape the bar to the ideal which he projects upon the anvil—these do far better work than those who can see nothing but their memory images or the things actually before them." Prof. Johnson shows how imagination is necessary in the work of the soldier, of the statesman, and of the historian. Tyndall, too, speaks of a "scientific imagination," which implies the ability to form reasonable hypotheses which afterward are subjected to tests and verification.

2. The Imagination and Bible Study. Prof. Johnson has written a book which he has entitled "The Religious Uses of the Imagination." Dr. Newell Dwight Hillis has a chapter in one of his books on "The Imagination as the Architect of Manhood." Horace Bushnell once wrote an article bearing the title "The Gospel a Gift to the Imagination." The imagination, then, has a very real place in moral and spiritual development. "Where there is no vision the people perish." More specifically, it is a help in the effective interpretation of the Bible in terms of to-day. Lange, in his book on Apperception, says that "when a child transports himself into the unknown and distant region of Bible history, there come to the help of the new names certain familiar and similar notions." This is not only a characteristic of child-

hood, but belongs to the great prophets of the faith, men who with the aid of the imagination have brought the scenes of the Bible into the life of to-day and interpreted the historical past in modern terms. Dwight L. Moody was forceful not only by reason of his great faith, but also because of his imagination. Henry Drummond says that imagination is the primary faculty of the new evangelism. George J. Romanes said very truly that "to believe necessitates a spiritual use of the imagination." It should be noted also that the parables of Jesus are a creation of the imagination.

Educators have recognized geography and history, including biography, as studies that are especially helpful to the imagination, and in which imagination may have the largest play. Roark says again: "To get anything out of history, the student must be able to put himself back into the time of which he reads—must see the people, their modes of dress, the circumstances of their daily life; must feel their emotions and desires, their hopes and ambitions; must understand their arts and sciences; must make himself one of them—before he can form any adequate idea of events or the relations and causes of events in any given period. Young people can image these things with wonderful facility and fidelity, and will do so if only the teacher in oral lessons, or text-book drill, will supply the stimulus of interest, and set the material before the creative faculty in the right way. Still more is this true in the study of biography, for in this there is the powerful attractiveness of personality." Students should be encouraged to transport themselves in imagination into the midst of the events recorded in the sacred history. They should be led to clothe the characters of the Bible with a new life and find themselves in familiar touch with these great personalities. In this way the imagination will make its contribution to character. The characters of the Bible will come to be the ideals of the student, "and ideals are the

standards which imagination forms and sets before us as the measures of our conduct." Thus unconsciously will the student be led to make the best characters of the Bible his ideals and to formulate his life according to their models.

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ILLUSTRATIVE QUOTATIONS.

It is only classified knowledge—that is, knowledge placed in its real relations—that can be most effectively retained and produced for use. Unclassified knowledge is almost useless. Some minds seem to be mere junk-shops of knowledge, filled with fragments and scraps of learning, tumbled together as they came, with no orderliness or method in their arrangement. Others are like a well-arranged, well-kept museum, where everything is properly named and classified, and where everything can be got without delay and with small effort. *Psychology in Education.* Roark, p. 92.

The excesses of old-fashioned verbal memorizing, and the immense advantages of object-teaching in the earlier stages of culture, have perhaps led those who philosophize about teaching to an unduly strong reaction; and learning things by heart is now probably too much despised. For, when all is said and done, the fact remains that verbal material is, on the whole, the handiest and most useful material in which thinking can be carried on. * * * I should say, therefore, that constant exercise in verbal memorizing must still be an indispensable feature in all sound education. Nothing is more deplorable than that inarticulate and helpless sort of mind that is reminded by everything of some quotation, case, or anecdote, which it cannot now exactly recollect. Nothing, on the other hand, is more convenient to its possessor or more delightful to his comrades, than a mind able, in telling a story, to give the exact words of the dialogue or to furnish a quotation accurate and complete. *Talks to Teachers.* James, pp. 131-132.

It is probable that modern revolt from the tyranny of words has led us to undervalue the legitimate service of language in

learning. In many cases, the embodiment of knowledge in precise verbal form is clearly of the highest consequence. This applies to such things as definitions and rules where the words are carefully selected for a special purpose and cannot be altered, and also to poetry and passages of prose where the literary form is an element of value. Even in learning such a subject as history the verbal memory has its rightful part. What the teacher has to take care of is that he uses the child's verbal memory only as an auxiliary to the retention of ideas after these have been made clear and duly connected with one another, and never as a substitute for this, and that his pupil is not slavishly dependent on the particular words of the lesson or the textbook, but is able to put his knowledge into other forms when required to do so. That is to say, learning by heart is permissible if it does not degenerate into an unintelligent learning by rote. *The Teacher's Handbook of Psychology.* Sully, pp. 258-259.

The classes of history textbooks intended for use in classes below the college freshman should contain a good deal of biography and should group events about the lives and deeds of eminent men and women. And even all the way through the college or university course, in other studies, as well as in history also, it is well to give imagination this element of the personal about which to group many of its combinations. The history of the struggles and achievements of great mathematicians, chemists, physicists, serves to intensify the creative power of other minds. It is mainly through its exercise in literature, history and biography, that imagination builds the moral character. In this building it has its highest function. *Psychology in Education.* Roark, p. 215.

Parents and teachers should set before boys and girls the best characters in literature, history, and biography; not in any goody-goody way, not with too much stress upon the desirability of imitating them, but in a frank, cordial, rational way. Men and women cannot afford to do otherwise with themselves. What the imagination habitually contemplates, that will it form into the ideals in whose image we make ourselves. *Psychology in Education.* Roark, p. 216.

IX. FEELINGS — WILL

I. FEELINGS

The mind has three functions designated respectively as knowing, feeling and willing. We have considered some of the powers that are concerned in the act of knowing: attention, perception, memory, imagination. We now turn to the feelings. It should be borne in mind that these powers are not separated to such an extent as the various designations of them would seem to indicate. This division of the powers of the mind is to accommodate our own thought about them. As a fact there are few processes of the mind in which attention, perception, memory and imagination are not all involved.

1. Definition and Classification. Perhaps the simplest definition of feelings is that furnished by Roark in which he describes them as "mental states of pleasure and pain." The following classification of the feelings has been tabulated from Sully's description of them in his Handbook of Psychology (pp. 407-507), the feelings noted in parentheses being additions to the author's classification:

(1) Bodily feelings—sense feelings:
  a. Organic, as feeling warmth and cold.
  b. Special sense, as feeling from touching objects, soft and smooth, or hard and rough.

(2) Mental feelings—emotions:
  a. Instinctive or egoistic—fear, anger, rivalry, love of activity, of approbation (envy, jealousy, hate, shame, pride, ambition).

b. Social—love, sympathy (imitativeness, pity, philanthropy, patriotism).

c. Sentiments—

(*a*) Intellectual—Wonder, curiosity. Object, truth.

(*b*) Æsthetic—Taste. Object, the beautiful.

(*c*) Moral—Reverence for duty and moral law. Object, moral goodness.

2. "The Premiership of the Feelings." This is the phrase of Patterson DuBois to describe the important place feelings hold in our mental processes and in the economy of the world. "Feeling," he says, "rules the world. It was not the intellectual convictions alone of Paul, Savonarola, Luther, Knox, Bunyan, Pestalozzi, Froebel, Wilberforce, Washington, Mrs. Stowe, Whittier or Lincoln, that wrought such reformations, but rather their ardor, their zeal, courage, sympathy, their hates and loves, their hopes and fears—in short, those stirrings of the soul which stand immediately behind the will as goads and credentials to action."

The feelings are oftentimes not given their due place because the mention of the name brings to the thought those feelings which when not controlled result in harm, as anger, envy, jealousy and hate. A glance at the category of feelings given above, however, will convince one as to the large place the feelings have in all helpful relations.

3. Direction. The feelings should be kept under control because in full sway they overpower and subdue the function of knowing. Perception, memory, judgment, are flung to the winds when the feelings are in the mastery. By the control of the feelings it is not intended that they should be repressed. Such feelings as fear, anger, the love of activity, pride and ambition, have their proper place. Indeed it would not be difficult to show that nearly all feelings have their good as well as their evil aspects. It is said

of the Puritans that they over-emphasized the intellect, and under-emphasized the feelings, and one of the arraignments of their descendants is that they have to too large an extent repressed the emotional life. Sully truly says that the teacher "should bear in mind that the frequent wounding of any feeling is apt to deaden it. A boy who never gets recognition when he feels that he deserves it tends to grow indifferent to it; or, if he be unusually sensitive, an even worse result may ensue in the shape of a secret feeling of resentment at injustice."

The feelings should be wisely directed towards right conduct. The awakening of emotions which do not find an immediate outlet into channels of helpful activity will react unfavorably upon the person in whom the emotions are produced. Sully says "The worth of the social and moral feelings resides in their organic attachment as motives to definite lines of conduct." Touching stories descriptive of human need and suffering should therefore be sparingly used except as they point the way to some specific case of need or suffering which may be relieved. The stirring of the emotions in evangelistic meetings unless it be followed by personal intercourse with the person displaying such emotion and faithful following up until feeling results in action and action in conduct, is detrimental rather than helpful.

4. Development. The feelings call for wise development: fear in the apprehension of that which injures the life, anger in the denunciation of that which is wrong, pride in elation over that which contributes to character, ambition in the direction of the highest and best things. Systematic attention should be given to the cultivation of the feelings. Charles Darwin tells us in his Autobiography how he failed to develop the sentimental side of his life, and came to dislike music and poetry. It would be well for those whose occupations call for the almost exclusive use of the powers of sensation, perception or judgment to read poetry system-

atically. The higher emotions should be cultivated especially in the development of the religious life. Devotional books should have a larger place in the reading of Christian people. The Psalms which are pre-eminently the expression of religious feelings constitute the most valuable reading for this purpose.

5. Use of the Feelings in Teaching. The feelings may be utilized by the teacher in the work of instruction to great advantage. There may be generated in the student a generous spirit of rivalry to surpass his fellows in the gaining of knowledge; there may be stirred within him emulation of the best points in the character and conduct of those about him; curiosity may well be excited in order to arouse interest in the subject in hand; wonder may be aroused which will lead to the pursuit of further knowledge (Max Muller says that "all science begins and ends in wonder"); a sense of shame over failure to accomplish, and of pride over accomplishment, may be appealed to; a spirit of esprit de corps which shall result in a desire to have the class or school stand well may be stimulated; admiration for noble characters studied and the susceptibility to influences of personality may be utilized. "Would you stir the emotion or heroism of some youth," says Dr. Hillis, "ply him with great epochs and hours in the life of Lincoln or the biography of Gladstone. Stories of courage stir the emotion of courage. Tales of heroism arouse the feelings that are heroic." For this reason the biography of the Bible constitutes a most desirable source of instruction for those whose characters are to be developed and conduct influenced. The grandeur of the character of Moses, the courage of David, the heroism of Paul, the manliness of Christ, will stir feelings of admiration and emulation which cannot but result in nobler character and improved conduct.

II. THE WILL

1. Roark defines the will as the power of the mind to determine and execute. The will should be respected. It is the sovereign power of the mind. The breaking of the child's will has been recommended. John Wesley wrote: "Break your child's will in order that it may not perish. Break its will as soon as it can speak plainly—or even before it can speak at all. It should be forced to do as it is told even if you have to whip it ten times running. Break its will in order that its soul may live." This treatment is as pernicious as the repression of the feelings, and the wise course, as in the case of the feelings, is in the direction of the will rather than in its repression. Henry Clay Trumbull truly says that a broken will is worth as much in its sphere as a broken bow. Indeed, the development of character means that the will shall have as wide a latitude as it is possible to give to it. This involves risk and danger, but in the interests of personality and character there is no other course.

2. The will should be directed. The training and development of the will mean the training and development of all conscious forces of mind so that the movement in response to sensations and suggestions may naturally be in the right direction. To this end the function of knowing should be developed so that from the wider range of choices presented the most helpful selection may be made. McAllister says "that we find that the development of the will consists in attaining knowledge—that is, in securing a stock of ideas, in consistently holding on to right ideas no matter how unpleasant, and in acquiring habits of acting upon these definite ideas which we call right. Let us not forget that preaching, talking about being good, soon becomes a bore. Let us seize upon practical opportunities and lead

the pupils not only to feel and to think, but to do." This is the philosophy of the title of the famous sermon by Dr. Chalmers on "The Expulsive Power of a New Affection," the new interest and the new desire outweighing and therefore checking the old interest and desire.

3. The will has to do with character. It has been well said that "character may be defined as the sum of our choices." Character is not only indicated by the kind of choices that we make, but it is also affected by those choices. The character may be developed by the choosing of the more difficult course when two courses of action are presented for selection. It was in this way that the character of Moses was formed who chose affliction with his own people rather than the luxury of the Egyptian palace.

It is not according to the economy of God that men should be forced into His kingdom. The Maker of the will respects the will, and offers a choice to those whom He invites into His service. "I have set before you life and death, blessing and cursing: therefore choose life that both you and thy seed may live: That thou mayest love the Lord thy God, and that thou mayest cleave unto Him: for He is thy life and the length of thy days." (Deut. 30:19, 20.)

"The problem of personal choice," says Coe, "does not normally grow acute until the beginning or middle of adolescence; that is, not much before the years from twelve to fifteen, though it may rise in minor and gradually increasing degree before that age." This is the age then when special attention should be given to the deliberate choices. We have found in the study of adolescence that it is during the latter part of this period that the youth is most likely to make the supreme choice in the selection of the spiritual principles and ideals of his life. Every effort should therefore be made at this time to give sway to the trend of his nature in this direction, and to check those forces which would stand in the way of his best choice.

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THE FEELINGS.

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Psychology in Education. Roark, pp. 118-147.
Talks to Teachers. James, pp. 45-63.
**The Natural Way.* Patterson DuBois, pp. 69-173.
**Imago Christi.* James Stalker. pp. 300-313. ($1.50.)
Mistakes in Teaching. James L. Hughes, pp. 105-106. (50 cents.)

THE WILL.

Teacher's Hand Book of Psychology. Sully, pp. 508-571.
Psychology in Education. Roark, pp. 150-154, 217-228.
Talks to Teachers. James, pp. 169-196.
The Natural Way. Patterson DuBois, pp. 278-314.
Education in Religion and Morals. Coe, pp. 187-191.
**Proceedings Religious Education Association.* Cloyd N. McAllister, Vol. II., pp. 326-329.

ILLUSTRATIVE QUOTATIONS.

Mere emotion that evaporates without a deed is weakening. Hence the harm of crying at the theatre and "with no language but a cry." Any working of the feelings without opportunity to act is likely to result in impairment. It produces a soft sentimentality. Hence the common outcry against emotionalism. *The Natural Way.* DuBois, p. 170.

The teacher will endeavor by every legitimate means to induce those for whom he labors to express every newly aroused religious emotion and purpose in some definite act which will tend to make it of permanent moral effect. To arouse emotion which produces no effect on conduct is a serious pedagogical mistake. *Principles and Ideals for the Sunday-school.* Burton and Mathews, p. 103.

It is undoubtedly true that we ought not to think too much about our own feelings, dance attendance on them, or use them unduly as a plea and a motive. A friend of mine used to say that he had no patience with people who are always getting their feelings hurt—that is, using their hurt feelings as a line of defence for their own actions. On the other hand, our best success in life depends largely upon our recognition of the feelings of others. *The Natural Way.* DuBois, p. 96.

It is not a good plan to stir the emotions of impenitent scholars by any earnest appeals without giving the scholars thus aroused a specific and an immediate opportunity to decide at once for the right. If scholars are moved to strong feeling concerning their spiritual condition and needs without being called on to take a stand at once on the side of duty, they are injured rather than helped through the involved strain upon their feelings. *Teaching and Teachers.* Trumbull, p. 350.

Darwin says: "Up to the age of thirty or beyond it, poetry

of many kinds gave me great pleasure; and even as a schoolboy I took intense delight in Shakespeare, especially in the historical plays. I have also said that pictures formerly gave me considerable, and music very great delight. But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakespeare and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music. My mind seems to have become a kind of machine for grinding general laws out of large collections of facts; but why this should have caused the atrophy of that part of the brain alone, on which the higher tastes depend, I cannot conceive. * * * If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept alive through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature." *Talks to Teachers*. James, pp. 71-72.

We may then lay it down for certain that every representation of a movement awakens in some degree the actual movement which is its object; and awakens it in a maximum degree whenever it is not kept from so doing by an antagonistic representation present simultaneously to the mind. The express fiat, or act of mental consent to the movement, comes in when the neutralization of the antagonistic and inhibitory idea is required. But that there is no express fiat needed when the conditions are simple, the reader ought now to be convinced. *Psychology* (Briefer Course). James, p. 426.

One school of psychologists would have us believe that there is no such thing as will; that all movements, even in the adult, are due to reflex action or to the direct influence of motor ideas: that is when we think of some movement it is desirable to make, the idea stimulates the appropriate motor nerves, and these, discharging into the requisite muscles, cause them to contract. This theory "short-circuits" the current of action, as an electrician might say, and cuts out will altogether. The eye is stimulated too much by a strong light; the painful impulse flows into consciousness, and starts an idea of lowering the window blind; this idea starts the molecules to vibrating in the motor nerves running to the arm and hand, and by the contraction thus caused in the proper muscles the blind is lowered. This fairly illustrates the materialistic explanation of will action. *Psychology in Education*. Roark, pp. 151-152.

X. HABIT

1. Definition and description. Habit has been defined by Roark as "that condition of the mind or body which is manifested in the tendency to unconscious repetition of acts or states." Sully says of habit that "we are said to do anything under the influence of habit when we carry out a familiar and oft-repeated action in response to some initiating stimulus with scarcely any conscious or psychical purpose or any attention to the precise form of the action." The most simple and yet most profound definition of habit is that it is "second nature."

All authors agree that habit has a physiological basis, that the sensation which the nerve carries to the brain for the first time cuts a path, speaking figuratively, through the brain, and that the same sensation, if repeated and not prevented from doing so, will follow the same path. When this has been done so many times as to be repeated unconsciously, habit has been formed.

Unfortunately the word habit is popularly associated with tendencies to repetition of that which is evil. As in the case of the feelings, the word suggests bad habits rather than good habits. As James says, "We talk of the smoking-habit, and the swearing-habit, and the drinking-habit, but not of the abstention-habit, or the moderation-habit, or the courage-habit, but the fact is that our virtues are habits as much as our vices." Even so intelligent a writer as R. L. Stevenson says, "Evil was called Youth until he was old and then he was called Habit." We must not ignore the fact, however, that habit refers as distinctly to tendencies to the repetition of the good in our lives as of the evil, and

that moral character, as we shall see later, is in a sense the sum of all good habits.

2. The importance of habit. We have only to consider for a moment how large a part habit plays in the affairs of our daily life to realize something of its importance. James says, "Ninety-nine hundredths or, possibly, nine hundred and ninety-nine thousandths of our activity is purely automatic and habitual, from our rising in the morning to our lying down each night. Our dressing and undressing, our eating and drinking, our greetings and partings, our hat-raisings and giving way for ladies to precede, nay, even most of the forms of our common speech, are things of a type so fixed by repetition as almost to be classed as reflex actions. To each sort of impression, we have an automatic, ready-made response."

What a gain this is in the actual living of one's life must be very apparent. When we consider with what pains and at what cost the child learns to walk, later to talk, and later to read, who can estimate the loss of time and energy that would be involved if each of these acts instead of becoming a habit had to be performed by a conscious effort of the will throughout one's life? Some one has made the interesting though, perhaps, fanciful suggestion, that originally the heartbeats of man and the higher animals may have been produced by a conscious act.

Another consideration that enforces the importance of habit is its unalterableness when formed, except by the most strenuous exertions, and then sometimes without complete success. Habit has been compared to paper which easily resumes the folds according to which it has been folded before; but, unfortunately, unlike the paper which may easily be folded in a new place, the mind does not so easily lend itself to a different impression. One hardly knows whether or not to agree with James that "nothing we ever do is in strict scientific literalism wiped out," but whether

absolutely true or not, the chains that bad habit produces are of a kind from which the body and mind free themselves only by agonizings and tears. The reverse is also true and it is a source of comfort that good habits fixed are not easily broken up at the solicitation of evil.

> "Sow a thought and reap a deed.
> Sow a deed and reap a habit.
> Sow a habit and reap a character.
> Sow a character and reap a destiny."

So true is the above statement that habit may even interfere with development unless carefully guarded. Not only do bad habits prevent the development of the character in right directions, but good habits, while they are not at all contradictory to, but rather in harmony with moral character, fall short of adding to the sum of a person's moral and spiritual attainments. For example, a person may have formed right habits with reference to the use of language which is good as far as it goes, but something more than habit will be needed to enlarge his vocabulary and deepen his appreciation of the best literature. As Sully says, "Fixity in definite directions must not exclude plasticity and modifiability in others. The complete and absolute rule in habit marks the arrest of development."

3. The formation of habits. The physical basis of habit suggests the importance of formation of right habits in early life. Not only is this important because of the fixity of habits that come with a period of years, but also, and more especially, because of the plasticity of the nervous system early in life. Childhood is, of course, the chief habit-forming period of life. It is then the largest proportion of physical habits are formed, and it is then that habits are changed with the least difficulty. This is recognized in such universal proverbs as the one: "As the twig is bent so is the tree inclined." The period under twenty

is important in the formation of mental and personal habits. It is said that a person rarely ever learns to speak a language without an accent after twenty. The training of this period in habits of thought and speech, in manners and conduct, are apt to continue with a person through his life. The period between twenty and thirty is important in its formation of professional and business habits.

James gives four rules for the forming of good habits, and concludes his illuminating chapter on Habit with the remark that we append to this summary of his laws:—

(1) Launch yourself with as strong and decided an initiative as possible.

(2) Never suffer an exception to occur until the new habit is securely rooted in your life.

(3) Seize the very first possible opportunity to act on every resolution you make and on every emotional prompting you may experience in the direction of the habits you aspire to gain.

(4) Keep the faculty of effort alive in you by a little gratuitous exercise every day. "As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation in whatever pursuit he may have singled out."

As has already been said, moral character may be regarded, in a sense, as the sum of all good habits. "Virtue itself," Dr. Maudsley says, "is not safely lodged until it has become a habit." The development of character, however, implies the breaking up of evil habits and the sup-

planting of them by good habits. Here come in the stress and discipline of life, which round out manhood and make character complete. How applicable this is to religious experience and instruction must be apparent. The formation of habits in religious exercises, in acts of unselfish service, in turning away from solicitations to evil, is all important in the development of the spiritual life.

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Work. Hugh Black, Chapter 2 on "The Habit of Work." ($1.50.)

ILLUSTRATIVE QUOTATIONS.

We usually hear of the evil of this great force, the power of bad habits and the difficulty of breaking them. Habit is spoken of as if it were a diabolic influence menacing us on every side. We forget that it is a law of life designed for its best interests. We forget that it is full of good and blessing, and is meant not to destroy but to conserve and strengthen human life. *Work.* Hugh Black, p. 40.

First, habit simplifies our movements, makes them accurate and diminishes fatigue. Man is born with a tendency to do more things than he has ready-made arrangements for in his nerve-centres. Most of the performances of other animals are automatic. But in him the number of them is so enormous that most of them must be the fruit of painful study. If practice did not make perfect, nor habit economize the expense of nerves and muscular energy, he would be in a sorry plight. As Dr. Maudsley says: "If an act became no easier after being done several times, if the careful direction of consciousness were necessary to its accomplishment on each occasion, it is evident that the whole activity of a lifetime might be confined to one or two deeds—that no progress could take place in development. A man might be occupied all day in dressing and undressing himself; the attitude of his body would absorb all his attention and energy; the washing of his hands or the fastening of a button would be as difficult to him on each occasion as to the child on its first trial; and he would, furthermore, be completely exhausted by his exertions. *Psychology* (Briefer Course). James, p. 138.

Habit is thus the enormous fly-wheel of society, its most precious conservative agent. It alone is what keeps us all within the bounds of ordinance, and saves the children of fortune from envious uprisings of the poor. It alone pre-

vents the hardest and most repulsive walks of life from being deserted by those brought up to tread therein. It keeps the fisherman and the deck-hand at sea through the winter; it holds the miner in his darkness, and nails the countryman to his log-cabin and his lonely farm through all the months of snow; it protects us from invasion by the natives of the desert and the frozen zone. It dooms us all to fight out the battle of life upon the lines of our nurture or our early choice, and to make the best of a pursuit that disagrees, because there is no other for which we are fitted, and it is too late to begin again. *Psychology* (Briefer Course). James, p. 143.

It is now generally accepted that habit has a physical basis and that it is dependent upon molecular changes in the brain or, to speak rather crudely, upon brain paths through which nervous force makes its escape in time of neural excitation. These paths have been likened to the channels which a little stream of water cuts for itself as it falls upon a pile of sand. To state the same thought in another figure, just as a coat settles into wrinkles to fit the peculiar form of the wearer's body and will not easily modify itself to another form, so the mind takes a certain form of nervous discharge or manifests a special form of neural activity. Again it may be illustrated by a paper which, folded in a particular place, ever after tends to fold in the same place. *The Child and the Bible.* Hubbell, p. 48.

Locke says as the years advance, they bring greater freedom from restraint and the boy must often be left to his own guidance because no mentor can be ever at his side except the one created in his own mind by sound principles and steady habits. It is true this is the best and safest one and therefore worthy of the highest consideration; for we must expect nothing from precautionary maxims and good precepts, though they be deeply impressed on the mind, beyond the point at which practice has changed them to firm habits. *Habit.* Paul Radestock, p. 4.

XI. THE SPIRITUAL NATURE

We have considered the physical nature with its varied relations to the other powers, the mental nature with its three-fold function of knowing, feeling and willing, and, more specifically, such powers of knowing as attention, interest, sensation, perception, apperception, memory and imagination. We turn now to the spiritual nature. Before proceeding, however, we ought again to remind ourselves that these divisions of our powers do not exist in their actual operation but are devices for the purpose of facilitating our thought concerning them and to aid in their description. Man is not a body plus a mind plus a spirit. As we have seen, he is not even a spirit plus a mind and body; but he is a man, spirit, mind and body, and what we call the spiritual nature is simply the right attitude of the entire man in all his powers toward what is. Of faith, for example, which is a spiritual power, the author of "Lux Mundi" says, "It is not a faculty, but the whole man in relationship to God," and Dr. Cuyler says of faith, "Faith is winged intellect: man's best thought in his best moments." This prefatory statement has an application which we must note as we pass along. The distinction which we sometimes make between intellectual and devotional Bible study, may be very misleading. If it means that we conceive of a Bible study that may be engaged in without the use of the intellectual powers, and for the cultivation of a spiritual nature which we think of as being entirely separate from our mental nature, we shall make a grievous error. We must remember what has already been stated, that the

same mental faculties are involved in the reception of spiritual truth as in the reception of any other form of truth, and that there is no access for knowledge to the spiritual nature except through the intellectual faculties. It has been truly said that "all intellectual study is not devotional, but all devotional study should be intellectual as well."

1. Reality of the spiritual nature. We are told that God made man in His own image, and from the time of that statement down to that of its modern correlative, that "religion is the life of God in the soul of man," there has been a recognition, more or less distinct, of that element in man which responds to and reaches out for a divine being. It is this element within a man that we know as the spiritual nature, or as the religious sense, or religious instinct, or religious impulse. According to Coe, there are three things that the assumption of such a nature does not imply, and three things that it does imply. Negatively, it does not imply: (1) That the possessor of this religious nature is all right as he is; (2) that he can grow properly by a merely "natural" process without divine help; (3) that the life principle can take care of itself without our help. Positively, it implies: (1) That the possessor of this religious nature has more than a passive capacity for spiritual things, but that just as animals go forth in search of food, so a positive spiritual nature goes forth spontaneously in search of God; (2) that nothing short of union with God can really bring a human being to himself, but that failing to find Him, we lose even ourselves; (3) that the successive phases in spiritual growth are so many phases of a growing consciousness of the divine meaning of life. ("Education in Religion and Morals," pp. 61 and 62.)

It is at this point that we find the strongest argument for the existence of God as well as for the existence of a spiritual nature in man. We find in all normal men a reaching out for a power beyond them, and as the

turning of the bird towards the warmer climate implies the existence of such a climate, as the turning of the fish towards the sea implies the existence of such a sea, so the stretching out of the soul towards a power higher than itself, its refusal to be satisfied until union is effected with God, implies that God must be. "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee."

The reality of the spiritual nature has a vital application to the religious instruction of boys. To appreciate the force of this application we must revert to our definitions of Teaching and Education: "Teaching is simply helping the mind to perform its function of knowing and growing." "Teaching is the process by which one mind from set purpose produces the life-unfolding process in another." "Teaching is enabling another to re-state the truth in the terms of his own life." "Education is the process of development or drawing out of the faculties of the individual man and training for the various functions of life." Religious instruction or education, then, will draw out the powers of the spiritual nature and train them for the functions of life. Coe has indicated how a different conception arose in earlier years: "Christianity's first great task was to win men from heathenism. It had to deal with maturity, not with childhood, and it was thus that the standpoint of maturity appears to have become all-controlling. A mature heathen could become a Christian only by a decisive transformation. He must change from one set of religious beliefs to another, from one set of religious practices to another, from the permitted immoralities of paganism to the ethical standard of Christianity. He must repent and have a new heart, and baptism was the culmination or even the means of this inner renewal. Not unnaturally it came to be taken for granted that there is only one process whereby one can become a Christian—the

process that appears in its fulness in the conversion of the pagan. The child before baptism was unregenerate, but by baptism was regenerated, or, before some inner experience of regeneration, he was in a condition of depravity which must be supernaturally removed before spiritual life could begin." It was to meet this belief that Horace Bushnell wrote his book on "Christian Nurture," in 1847, in which he took the position that "the child is to grow up a Christian and never know himself as being otherwise." Or, as another stated it later, "Instead of saying that a person must be converted to God in order to be religious, we may say that he must be converted from God to evil before he can be irreligious." In order to proper instruction, then, the religious nature of the normal child should be expected to develop and ripen into such a consciousness of God and such a relation to Christ that the voluntary decision to enter upon the Christian life will not be in the nature of a cataclysm, but a natural stepping over the line.

2. The powers of the spiritual nature. The chief power of the spiritual nature is faith. Faith is defined by the author of the Epistle to the Hebrews as "the substance of things hoped for, the evidence of things not seen." It has also been defined variously as the eye of the soul, as the nerve of sensation for the soul, as the sixth sense, as spiritual perception. In all of these definitions the dominant thought seems to be that faith is the power through which man receives a knowledge of spiritual realities. The analogy between sense perception of material objects and faith perception of spiritual verities is interesting and suggestive. As in sense perception the essential element is the recognition of the object which causes the sensation, so in faith perception the vital feature is the recognition by the soul of the Divine Being or the spiritual truth producing the spiritual thrill. As in the case of seeing with the eye it is only the abnormal man who is without the power, so in the

case of seeing by faith it is only the man who has destroyed his power of seeing, or otherwise been brought into an abnormal condition, who is without spiritual perception. Dr. Abbott says, "The religious perception is far more common than art perception; the capacity to know, honor, and love God is far more widely found than the capacity to appreciate music. Indeed it would be quite within bounds to say that in the world of humanity those who have no apparent power to perceive the invisible divinity and no spontaneous impulse to reverence it, are fewer in number than those who lack the organs of sight and hearing, and that the testimony to the reality of a God, directly and immediately though spiritually perceived, is quite as uniform as the testimony to the reality of a physical world by the senses of sight and hearing." As the power of the eye may be cultivated so the power of spiritual perception may be developed by appropriate means, and as the failure to use the eye for a series of years would result in impairing its sight, so the failure to avail one's self of the power of spiritual perception would result in the loss of that power. "The natural man," says St. Paul, "receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned." (I Cor. 2:14.)

3. The stages of growth in the spiritual nature. As the analogy of the office of the mental powers served us in a study of the spiritual power of faith, so the analogy of the development of the mental faculties will serve us in appreciating the growth of the spiritual powers. We have seen that perception, the memory, imagination, and other mental powers have their appropriate times in the life when they begin to assert themselves, and special periods when the range of their activities widen. We might expect, therefore, to find stages of growth in the spiritual nature of the individual in accordance with which specific religious

experiences might be looked for at appropriate periods. For example, we have seen that the development of the spiritual nature during the period of adolescence is such that we may reasonably expect the boy at that time to pass into a conscious acceptance of religious responsibility. The most general application of this fact to religious instruction is that we must not expect the boy to have the religious experiences of the adult. St. Paul says again, "When I was a child I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." (I Cor. 13:11.) Drummond said of cant, that an old woman has her religion, and a boy has his religion, and that when the boy apes the religion of the old woman, he is guilty of cant. The putting of the language of adult experiences into the lips of the youth not only makes him unnatural, but must be detrimental to his real religious development. The same remark would apply to the assumption by boys or men of one temperament of a type of religious experience that belongs to another temperament, or the expression of sentiments that go with the meditative and æsthetic characteristics by those in whom the militant and active elements are most pronounced, or the assumption of the feminine element, in their religious life, by boys and men.

REFERENCES FOR READING.

**The Epistle to the Hebrews.* Chapter XI.

The Spiritual Life. Coe, pp. 205-260.

**Education in Religion and Morals.* Coe, pp. 22, 37-39, 60-63, 195, 208.

**In Aid of Faith.* Abbott, pp. 31-51. ($1.00.)

Man's Value to Society. Hillis, Chapter VII.

Christian Nurture. Horace Bushnell. ($1.25.)

The Work of a Boys' Department. Coe, pp. 12-25. (20 cents.)

ILLUSTRATIVE QUOTATIONS.

Of the three elements, body, mind and soul, which make up a responsible human being, two only have been hitherto treated as fit subjects for scientific inquiry. From six thousand years of contemplation of the phenomena of human life and thought, only two sciences have emerged. Physiology

has told us all that is possible of the human body: Psychology, of the mind. But the half is not accounted for. We wish, further, a spiritual psychology to tell us of the unseen realities of the soul. *The New Evangelism.* Drummond, p. 261.

When I ask myself what is the real basis of my religious belief in God, in immortality, in Christ, in the Bible, I find that basis is my own consciousness, receiving and responding to the invisible truth: and when I begin to ask what is the real basis of that belief in the great body of Christians, most of whom have neither the education, the time nor the books for independent philosophical investigation, I see that this same inward witness is the one which attests to them the truth, which they are often, for that reason, puzzled to attest to others. A French deist argues with a Christian friend at considerable length against immortality. The friend replies in a sentence: "Probably you are right. I presume you are not immortal; but I AM." *In Aid of Faith.* Abbott, pp. 36-37.

The whole work of education consists in helping the development of what is already there. The basal assumption of education in religion is that the child has a religious nature, and that this nature is not a mere empty capacity waiting to be filled, but rather a positive impulse, trend or law. Instead of saying that a person must be converted to God in order to be religious, we may say that he must be converted from God to evil before he can be irreligious. Hibbard boldly took this position, agreeing with Bushnell that "the child is to grow up a Christian and never know himself as being otherwise." In the mind of Froebel, the chief founder of the kindergarten, the religious conception of man was, in fact, fundamental and all pervasive. "Every child," he said, "in right of its soul, is to be received as something divine appearing in human form as a pledge of God's grace, a gift of God." The special destination of man he conceives to be "to become fully and clearly conscious of his own essence, the divine that is in him, and to make it manifest in his own life." The divine in man, which is his essence, is to be unfolded and brought to his consciousness by means of education. Education, therefore, has to raise the human being to a knowledge of himself and of humanity; to a knowledge of God and of nature, and to the pure and holy life which follows from this knowledge. This coming to religious self-consciousness will involve something that may be called a decision. It is more or less deliberate counting of oneself a Christian. But this kind of decision must not be confounded with the decision of a rebel when he lays down arms. It is a ratification rather than a reversal. *The Work of a Boys' Department.* Coe, pp. 20-23.

The doctrine of a new birth was never given prominence in any apostolic appeal to the unconverted. Our Lord did not preach it to the common people. His only mention of it was made in a talk by night with a theological professor on the philosophy of salvation. It has been sadly perverted

by being thrust in the face of young children, or of older unrepentant sinners, as if it were something which limited their personal duty or barred their privileges. It has been made a barrier and a stumbling-block to those who would enter the service of Christ. Conversion has been given a place in the plan of salvation which only Christ should occupy. And the eyes of loving little ones, or of longing penitents, have been directed away from the living Saviour to a single fact in God's process of redemption. *Teaching and Teachers*, Trumbull, pp, 344-345,

XII. REVIEW

This review, coming midway in the course, should be a written one, and the rules of an ordinary examination should be observed in its conduct. The students should write the answers to the questions on uniform paper, and without the use of books or conference with other members of the class. Fifteen questions are given. Only ten questions should be answered, the student making his own choice from the fifteen, and no credit should be given for answers to more than the first ten questions chosen by the student. The teacher should mark the answer to each question on a scale of ten, and a total of 75 on ten questions should be considered sufficient to pass. It will be found that this form of review will be an excellent preparation for the more formal examination at the close of the course.

1. What is teaching?
2. What four relations does the teacher bear to the student?
3. Why should the Bible class teacher have a knowledge of the principles of teaching?
4. Designate an ordinary effect of the body on the mind, of the mind on the body, and of the spirit on the body, with scriptural references.
5. Name some of the characteristics of boys between twelve and sixteen, and indicate how religious instruction should be directed to suit these characteristics.
6. What three powers has the mind?
7. What is attention?

8. What is the distinction between sensation and perception?

9. What is meant by apperception?

10. What principles should be observed in requiring children to memorize portions of Scripture?

11. How may imagination help in Bible study?

12. Why should the feelings not be repressed?

13. What is the will?

14. What considerations make the formation of good habits important?

15. What does the right view of education suggest as to the decision of the normal boy to become a Christian?

PART THREE

THE LESSON: THE TEACHER'S APPROACH TO THE STUDENT

XIII. ADAPTATION

1. The teacher should adapt himself to the language of the student. The meaning of words is notoriously illusive. The word that conveys one signification to this man may convey an entirely different signification to that man. The teacher and the student may see the same word in totally different lights, and thereupon may hang the failure of an entire lesson. Henry Clay Trumbull tells of an intelligent Sunday-school teacher who proceeded on the assumption that the members of the class understood the meaning of the "passion" as applied to the sufferings of Christ, and whose method of teaching was revolutionized by the discovery that they had no conception of the word. The teacher should study the vocabulary of his student. This may be done by inducing the student to express himself, and carefully observing his choice of words. It has been said that of the one hundred thousand words in the English language, few men understand more than twenty thousand, and the vocabulary of a child of ten rarely contains more than fifteen hundred. The folly of taking for granted that the student understands the language of the lesson at every point, therefore, is very apparent. Gregory well says that "not what the speaker expresses from his own mind, but what the hearer understands and reproduces in his own mind, measures the exact communicating power of the language used." It is of little consequence that the teacher may be fluent in speech and is able to express himself in a wealth of language if the student fails to understand the meaning of the words used; for, it must be again recalled, that teaching

implies the self-activity of the student and unless the spark of intelligence is struck in the mind of the student, no fires of activity will be kindled.

The lesson is effective to just the extent of the student's appreciation of the language which serves as the vehicle of the thought. All this has a special application to the language of the Bible. It must be borne in mind that much of the scriptural language is archaic and that the meaning of many of its words was acquired by the teacher after careful instruction or long experience. The learner's lack of such instruction and experience must be borne in mind. Mr. Trumbull quotes the effort of Mark Twain's new minister and a rough Nevada miner, who wanted to arrange for funeral services over a dead comrade, to make themselves understood to each other, as an illustration of the necessity of a common basis of language between the teacher and the student. It should be noted also that the language of the Bible is very often the language of the spiritual realm, and care should be exercised in interpreting this language to the learner in the terms of his own experience. The stock phrases which are frequently used by Christian people in speaking of their spiritual experiences sometimes stand in the way of the acceptance of the truth by those whom they are trying to interest or influence.

2. The teacher should adapt himself to the knowledge and experience of the student. The adaptation should be in matter as well as in method. The mere simplifying of language will not necessarily bring the instruction within the range of the student. The boy is not a diminutive adult, and the cutting down of his father's suit will not be acceptable to him; he must have one made for himself. The boy or youth will not tolerate anything like condescension in the use of language towards him, and the great danger is not so much that the language of the teacher will not be intelligible to him as that the subject-matter itself shall

not touch the plane of his experience. Neither will the diminution of the amount of instruction on a given subject meet the requirements of the case. Here, too, the adaptation must be in quality as well as in quantity. White says that forty years ago elementary text-books in the schools were prepared "on the basis of the theory that primary pupils may be taught the same kinds of knowledge as the pupils in the higher grades, and by essentially the same methods, the only radical difference between the primary and advanced instruction being in the amount of the knowledge taught, the former covering daily less ground than the latter. The only essential difference between the elementary and higher books in all branches was the fact that the former were thinner than the latter."

Our biblical instruction has not yet freed itself from this conception of adaptation and it is still thought by many, even by those who are in sympathy with graded systems of instruction, that the subject-matter of the Bible may be adapted to younger students either by simplification of the language or the amount of material covered. It is doubtless on this account that older boys are so frequently found to be acceptable leaders of younger boys in their Bible study. The older boy is nearer than the adult to the younger boy in the plane of his experience, in his conceptions of life and truth, and in his use of language. He does not take for granted, as the adult does, the existence of knowledge which has not yet come to the boy. Prof. Payne, an eminent English teacher, has said, in recognition of this truth: "A man profoundly acquainted with a subject may be unapt to teach it by reason of the very height and extent of his knowledge. His mind habitually dwells among the mountains, and he has therefore small sympathy with the toilsome plodders on the plain below." Adaptation does not imply that *great* truths may not or should not be taught to younger students, but that they must be brought

to the student at the point of his own knowledge and experience to which they appropriately belong. He must be led by easy stages from the known to the unknown.

This brings us again to the subject of apperception, to which we have already given some consideration, and which we found to be "a spontaneous act of the mind in immediately seeking something in its store of ideas with which to classify a new idea; the translation and interpretation of the new in terms of the known." So far as this act is one of classification on the part of the student, it might well be considered under our next topic, "Method or System." So far as the utilization of the principle by the teacher is concerned, it should be considered under the head of Adaptation. "It is easy to add to what is already discovered," says Pestalozzi, "and no wise teacher endeavors to commence instruction in a new subject before finding something in the mind of the student, be he boy or adult, into which the new may be grafted." To no subject of instruction does this apply more forcibly than to religious truth. Here, as Bailey well says, "our teaching must be correlated with the life of the pupil. What does the child care about the revolt of the ten tribes, or the repairing of the temple, or the woes upon the Pharisees? Primarily, nothing. These topics are as foreign to his thought as the problem of evil or the law of the correlation of forces. His only possible interest must come through association. If he has revolted from authority at home or at school, if the meeting-house in his village has been extensively repaired within his memory, a wise teacher may be able to excite his interest in similar experiences of people long ago. The boy may be led from his own quarrel with his companions as to who should be president of the boys' club, to that of the disciples as to who should be first in the kingdom of God; and from the effects of wild companions upon himself to the effects of similar companions upon Rehoboam, the son of

Solomon." Jesus made frequent use of this principle. Attention has been called to the fact that strangely enough He did not make use of illustrations drawn from His own work as a carpenter, but from the more common experience of His auditors with nature, or as fishermen, or in the ordinary round of household duties. Paul, too, observed the same principle in opening his address to the Athenians when he said, "I perceive that in all things ye are very religious."

3. The teacher should adapt himself to the needs of the student. We must remind ourselves again that a mere intellectual study of the Bible can have no desirable result. As a book intended primarily for the development of the spiritual life any other treatment of it is abnormal. Those who engage in Bible study for any other purpose may be likened to those "who are always learning and never coming to a knowledge of the truth." An observance of the principle of adaptation will serve us here also. The inculcation of spiritual principles and moral duties should be based on such acquaintance in these directions as the student has made already. The application, however, need not be made in a set way at the conclusion of the lesson. Indeed, it should not be always so made, to be most efficacious. The instruction which attaches itself with hooks of steel to the present experience and attainments of the student will make its own application. Miss Blow notes that the mind of the child may be trusted to do its own universalizing, and Patterson DuBois says, "Our moral tags or applications are the ruin of many of our Bible and other stories for children," and we might add that they are oftentimes the ruin of our Bible instruction for older students as well.

REFERENCES FOR READING.

*_The Seven Laws of Teaching._ Gregory, pp. 49-80.
*_Primer on Teaching._ Adams, pp. 54-62.
*_The Point of Contact in Teaching._ DuBois, pp. 21-45.

Teaching and Teachers. Trumbull, pp. 79-91.
Education in Religion and Morals. Coe, pp. 107-109, 174-175. ($1.35.)
Elements of Pedagogy. White, pp. 100-104.

ILLUSTRATIVE QUOTATIONS.

Our working rule should be to use as simple language as we can without straining, that is without unnaturalness, and to explain no words except those representing ideas that really form part of the actual lesson. But we do not require to explain the exact meaning of ox, or ass, or manservant. If the pupil does not understand an expression, no great harm is done. It is only a matter of postponing a bit of knowledge. But if a wrong meaning is conveyed harm has been done. *Primer on Teaching.* Adams, pp. 59-60.

Find what your pupil knows of the subject you wish to teach—not of some text-book, but of the facts and elements of the subject. This is his starting-point. Make the most of the pupil's knowledge. Let him feel its extent and value as a means of learning more. Lead him to clear up and freshen his knowledge by attempting a clear statement of it. This will bring him to the border of the unknown. *The Seven Laws of Teaching.* Gregory, p. 76.

Modern method recognizes the fact that the individual mind in its development repeats the order of development of the race mind. Mankind, in its progress from a rude and savage state, passes through three broadly marked "culture epochs." In the childhood of the race, myths and legends, accounts of demigods and heroes, abound. All objects in nature are endowed with personality, and natural phenomena are explained as the acts of gods or demons. As the race advances, imagination and superstition are modified by close observation and increasing experience, a beginning is made in empirical science, and the practical arts are established. As progress continues, pure science takes the place of empiricism, and the search for the relations and causes of things gives rise to philosophy and speculative investigation. Civilized man passes through these three stages of mind growth in his individual life, and the processes of his education should be in accord with them. For the child there should be fairy stories, fables, the personification of natural forces, and true biography of the world's heroes. For the youth there must be much observing and experimenting, trial of many things and accumulation of facts in every field of knowledge. For the man there must be investigation and inquiry into ultimate causes—the why and how of things. A little reflection will show that all that has been said so far regarding method can be summed up in the one principle: The processes of education should conform to the order of mind growth. *Psychology in Education.* Roark, pp. 276-277.

In most cases some sort of preparation is necessary. This may take the form of the arousing of curiosity regarding that

which is to be presented, or of a demand for the solution of a problem. It may be accomplished through establishing emotional or intellectual congruity; by arousing feelings akin to the tone of the story, or by calling to remembrance kindred facts or ideas, and stationing them at the threshold as a kind of reception committee—for it is the "law of the mental jungle" that only on the introduction of someone already in can entrance be granted to him who is without. I should say that the teacher should aim to make the preparation indirect rather than direct, informal rather than formal and as brief as possible. *Principles of Religious Education.* Walter L. Hervey, p. 152.

But there is a still higher and more fruitful stage in learning. It is found in the study of the uses and applications of knowledge. No lesson is learned to its full and rich ending till it is traced to its connections with the great working machinery of nature and of life. Nature is not an idle show, nor is the Bible a mass of old wives' fables. Every fact has its uses, and every truth its application, and till these are found the lesson lies idle and useless as a wheel out of gear with its fellows in the busy machinery. The practical relations of truth, and the forces which lie hid behind all facts, are never really understood till we apply our knowledge to some of the practical purposes of life and thought. The boy who finds a use for his lesson becomes doubly interested and successful in his studies. What was idle knowledge, only half understood, becomes practical wisdom full of zest and power. Especially is this true of Bible knowledge, whose superficial study is of slight effect, but whose profounder learning changes the whole man. "The letter killeth; the spirit giveth life." *The Seven Laws of Teaching*, Gregory, pp. 109-110.

XIV. METHOD

"A teacher," says Roark, "must know the three M's, Matter, Mind and Method," and adds, "A teacher with good method and limited knowledge will do far better work than one with full knowledge and poor method: without method he is not a teacher at all, no matter how much subject-matter he knows."

We have been discussing the teaching of the lesson with reference to the preparation of the student to receive it by reason of what he already has in his possession. We are now to discuss:

1. The teaching of a truth with reference to other truths, with which it may be connected, whether already in the possession of the student or still to be acquired by him. Each lesson may be compared to a building "fitly joined together," in which each material of construction has its appropriate place, and in which if any material is improperly placed the whole structure is affected. There is an orderly arrangement of the materials of the lesson by which one step suggests the next step, just as certainly as the laid foundations of the building suggest the superstructure. In taking this step we proceed in accordance with the laws of association. The fact that in teaching we are dealing with spiritual truths, while in building we handle material things, in nowise lessens, but rather emphasizes the importance of proceeding with a due regard to method. Half truths, isolated facts, detached scriptural texts, have been the bane of the Christian church. It is due to the failure of systematic comparison of truth with truth that the Scrip-

tures have been quoted in support of erratic views and even of immoral positions. What is true of the individual lesson is also true of the entire series of lessons in which the student may be engaged. "'Sufficient unto the day is the lesson thereof' is a motto that is subversive of all true teaching," says the author of the Primer on Teaching. To illustrate from the series that we are now following, we saw how closely our last topic of Adaptation was connected with Apperception. We found that imagination could only be considered intelligently in the light of memory, and that attention was best discussed in connection with interest. A further glance at the three main parts which go to make up this series shows that we first discussed, The Teacher: His Work, Qualifications and Preparation; next, The Student: His Physical, Mental and Spiritual Nature; and that we are now considering The Lesson: The Teacher's Approach to the Student. The underlying connection of each series of lessons undertaken by the student should in this clear and comprehensive fashion be brought home to him.

2. Inductive and deductive methods of study. Induction is a conclusion from a number of observed facts or principles. Deduction is proceeding from known facts or principles to results. Or to use the definitions of the dictionary, induction is an ascent from particulars to generals; deduction is a descent from generals to particulars. To illustrate: we have noted that the pendulum of a clock grows longer in warm weather causing the clock to run slower. The railroad tracks lengthen in warm weather filling up the spaces between the ends which are left in the laying for this purpose. A metal ball which will just pass through a ring when it is cool, if heated will be found to be too large to go through the ring. Here are three ordinary facts which taken together, and in conjunction with a large number of similar facts, indicate that heat expands metals. This may be regarded then as an induction from a number

of observed facts. The apple falling from the tree, the book from the hand, the man from the building, are observed facts which with others of the same kind point to the law of gravity. This, too, was discovered inductively. Deduction, on the other hand, is the laying down of a principle or a hypothesis and an investigation for facts that will prove this principle or hypothesis. The inductive or experimental method is now generally adopted in the scientific world. Applying this principle to the study of the Bible, we have what is sometimes known as "Inductive Bible Study." The study of the Bible in the past has been too largely deductive. People have come to the Bible with preconceived notions looking for statements to confirm those notions. They have laid down theological propositions and then have gone to the Bible for "proof-texts," with which to demonstrate those propositions. The inductive method of Bible study leads one to read the various sections of which it is made up with a purpose to learn what the writers said and what they had in mind when they said it. One of the important principles of this method of study is that the text must be studied first and the conclusions must be drawn last. As we shall have occasion to note in our study of the Lesson Study and Teaching Plan, in coming to the Bible we are to take up the text first. This will be accompanied by a study of individual words and topics, this followed by classification, and last of all will come the teaching or application of the lesson to the individual life.

3. The right order of teaching. Phillips Brooks once advised theological students to try to interest their auditors in a subject in the same way in which they first became interested in it. This has been called "the order of discovery," the order in which the human race first learned these facts and truths. That which is first in the order of logic may not always be first in the order of teaching. Patterson DuBois, in commenting upon a discussion of the manner

of teaching botany to children, quotes from a writer in the Popular Science Monthly as follows: "Dr. Jacobi would use the flower, in beginning to teach children botany, because it is the most attractive, makes the largest impression upon the senses, is easy of apprehension, and leads to the appreciation of specific differences. . . Miss Youmans would begin with the leaf, on the assumption that it is simpler than the flower, and, in tracing its scientific relations, deeper intellectual pleasure is received. . . Beginning with roots, as so many systematic teachers have done, and following with stem, leaves, flowers, and ending with fruits as the ultimate work of the plant, although logical to adults, full of regular sequences, and scientific from one standpoint, is unscientific from another." Mr. DuBois also quotes a writer in the Sunday-school Times who tells of the experience of a high-school girl who tried to interest her brother in geology beginning with the story of how the earth was made, while he was anxious to begin by being told how the sidewalks were made. The logical order of teaching would call for instruction in the alphabet and the spelling of words before learning to read. To-day, however, the beginner is taught to read first after which the letters and words have an interest and relation which they could not have had before. It follows from what has been said that religious instruction can best be inculcated by following the order of discovery, the point of contact with experience, and not at first by a logical arrangement of spiritual truths. This is the order of life rather than logic. This is the method of the Bible. Jesus formulated no system of theology. As the student learns the flower before he studies botany, the stars before astronomy, the minerals before mineralogy, so he should be brought into contact with religious truth on the plane of his own experience before giving attention to the arrangement of truths in logical order.

4. Teaching maxims. The following maxims may serve to summarize some of the suggestions that have been offered under Adaptation and Method. These have been gathered from a number of authors noted in the References for Reading, and have special application to elementary teaching:

Observation before reasoning.
The concrete before the abstract.
Facts before principles.
Processes before rules.
Particulars before generals.
The simple before the complex.
The known before the unknown.
Things before names.
The present before the remote.
Activity before reflection.
Sensation before introspection.
The direct before the circuitous.

REFERENCES FOR READING.

*The Point of Contact in Teaching. DuBois, pp. 49-81.
Psychology in Education. Roark, pp. 265-283.
Teacher's Hand-Book of Psychology. Sully, pp. 402-405.
Seven Laws of Teaching. Gregory, pp. 15-27.
*Primer on Teaching. Adams, pp. 62-90.
Elements of Pedagogy. White, pp. 70-80, 138-139.

ILLUSTRATIVE QUOTATIONS.

A great mass of unconnected facts is of little value. What is important for us is not the number of facts we collect, but the number we can use because we have discovered the relation in which they stand to each other. *Primer on Teaching.* Adams, pp. 62-63.

Mr. James Newton Baskett wrote: "Recently I attempted to describe the oven-bird to a country boy who, I knew, had often seen it, but did not know it. I went through plumage, size, song, nest, etc., but the case looked hopeless. At last I mentioned the habit of alighting near the limb and running out toward its tip. His face brightened. 'Is he a kind of high stepper?' he asked, picking up his feet exactly as the bird does. In this way the boy has become a helpful observer—learning how to observe. His descriptions are so accurate that I often diagnose birds from them before he is through. He had a new interest in his farm work. He could never have got it from systematic ornithology." No more can the child get his interest in religious truths through systematic theology, catechisms, or other adult forms of conventionalized and abstract thought,

or images based on material things with which the child has never come into sense contact. *The Point of Contact in Teaching.* DuBois, pp. 66-67.

In commenting on the course in physical geography in Pestalozzi's school Froebel says: "Particularly unpleasant to me was the commencement of the course which began with an account of the bottom of the sea, although the pupils could have no conception of their own as to its nature or dimensions." *The Point of Contact in Teaching.* DuBois, p. 69.

It is of no use to start with an abstract statement, motto text or doctrine of any kind. Everyone must do his own abstracting. Out of the concrete, objective experiences of life only can we deduce or generalize our abstractions of knowledge. *The Point of Contact in Teaching.* DuBois, p. 6.

The first fact which the teacher needs to get firmly in mind, and to keep aware of in all his teaching, is that the logical order of development of a subject is not always, not even often, the psychological order. The beginner must be taught to read before he knows the alphabet or can spell: short sentences and words mean something to children, letters do not. Yet a logical method would require the letters to be first learned, their combination into words next, and last of all the building of words into sentences. To teach arithmetic logically would be to begin with the abstract ideas of unity and number, and from these to unfold all number relations and processes. To teach arithmetic psychologically is to begin with concrete things, and show how a number of objects may be increased and diminished. *Psychology in Education.* Roark, pp. 268-269.

Deduction passes from the general to the particular; induction from the particular to the general. Deduction states the rule and then seeks or supplies examples; induction supplies examples and then seeks the rule. Now in teaching there is room for both; each in its own place. As a rule, the Sunday-school teacher is prone to use the Deductive Method only. His lesson too often consists in merely telling the pupil certain things, and then illustrating by stories and other examples. *Primer on Teaching.* Adams, p. 66.

XV. REVIEWS

1. The elements of a review. Three progressive steps are involved in the reviewing of a lesson: a repetition of it, a second view or viewing again of it, and a new view of it. The repetition of it may be, to a certain extent, mechanical. The second view of it, or a viewing again of it, may comprehend simply those elements which were recognized in the first view or original learning of the lesson. This is valuable. The new view of it, however, seeing it in new aspects and relations, is by far the most important phase of reviewing.

2. The importance of reviews. Comparatively few untrained teachers appreciate the importance of reviews. With some this is simply the result of neglect or thoughtlessness; with others, the positive feeling that time spent on reviews is time largely lost. Trumbull says, "The schools of the Jesuits, as perfected under Aquaviva three centuries ago, were quite in advance of anything the world has yet known in the educational line; and their power and effectiveness were such as to stay, in large measure, the progress of the Protestant Reformation in Europe. The methods of those schools are still worthy of imitation at many points. In their system of teaching, review, as a means of fastening the truth taught, was given a large prominence." On this point Robert Herbert Quick says: "One of the maxims of this system was, 'Repetition is the mother of studies.' Every lesson was connected with two repetitions: one, before it began, of preceding work, and the other, at the close, of the work just done. Besides this, one day a week was devoted entirely to repetition." A teacher's appreciation of the

importance of the review will be measured to some extent by the time he spends upon it in the class sessions. Gregory says that the best teachers give about one-third of each lesson hour to reviews. Another has said that if one-half the teaching time were thus to be spent there would be a gain. Hughes urges: "We must repeat and review, and review and repeat until it seems absurd to repeat any longer, and then experience will show us the necessity for repeating and reviewing again."

3. Objects of the review:

(1) The first object of the review is to fix the lesson in the mind. We have seen in discussing the subject of Memory how necessary repetition is to retention. Even the most familiar knowledge may apparently pass out of the mind unless it is refreshed by repetition. Trumbull tells us that Dr. Yung Wing, the Chinese student, who had his second education in America, after his graduation from Yale College, when he returned to his native land found himself under the necessity of learning the Chinese language over again because it had not been reviewed by him in the years of his absence from China.

(2) Reviews test the knowledge of the student and show what he has learned and what he has failed to learn in a lesson or a series of lessons. There is no other way of accomplishing this result except by reviews. We have seen in discussing the subject of Adaptation that not what the teacher says but what the student comprehends measures the value of a lesson to him. So it is not what the student learns but what he remembers that measures the value of a lesson to him. As Gregory says, "Not what a man gains but what he keeps constitutes his wealth."

(3) Reviews afford a new view of a lesson or series of lessons. The first contact with a lesson may bring out only one aspect of the truth, one relation to the life of the student. A new view may add important knowledge of

other aspects and relations of the subject. This is especially true of the study of the Bible. No book repays more amply for reviewing than the Bible. Its truths are so many-sided and so profound that not the first nor the second nor the third survey reveals them in all their aspects and relations to life. How often the preaching of a second sermon from the same text will bring to the mind suggestions and inspirations that were entirely absent from the first.

(4) The review of a lesson or series of lessons oftentimes reveals the orderly progression of events or truths, and enables the student to trace their relationship without the confusion of details which sometimes comes with the first study of a lesson. The review in this particular is like standing on an eminence from which the principal features in the landscape may be seen emerging more clearly and definitely from the less prominent objects.

(5) Reviews test the teacher's work. This constitutes not the least value of reviews. The methods of many a teacher have been revolutionized, as we have seen, by the discovery through a review that the work of the class-room had failed to penetrate the mind of the student. The earlier this discovery is made in a course of study the better. Hence the importance of commencing reviews early in a series.

(6) Reviews awaken interest and attention. The new aspects of the truth that are brought out, the facility in handling the truth of a lesson, that comes only with its perfect acquisition through repetition, give zest to the further prosecution of a lesson or series of lessons by the student and keep him constantly alive to their possibilities.

4. The conduct of reviews:

(1) Reviews are in order: before each lesson in a survey of the previous lesson; in the middle of each lesson; at the close of each lesson; at the close of a series of lessons; at the end of a month or a quarter or a year.

(2) The review is pre-eminently the student's exercise. Here above all other places the lesson should not degenerate into a lecture by the teacher.

(3) The reviews should be prepared by the teacher and student as carefully as the original lesson.

(4) No attempt should be made in the review to cover all the ground covered in the original lesson. Emphasis should be laid on those facts or teachings which are along the main trend of the lesson or series. Special attention should be given in the review to those portions which the teacher has had the greatest desire to have the members of the class appreciate in the original lesson.

(5) Emphasis should be laid in the review on applications of the lessons to the life of the student rather than on illustrations or further development of truths. Note the use of this principle by Jesus and Paul—John 21:15-17; Phil. 3:1, and 4:4, 5.

(6) A selection of the truths of lessons to be emphasized in review will be brought more clearly to the mind by the use of the blackboard. Care should be exercised, however, not to allow ingenious designs to overshadow the truths to be conveyed.

(7) Brief and spirited drills of the members of the class on phases of the lesson, important texts and teachings, are always in order, and are important applications of the rule of repetition.

5. Previews. A preview is a view beforehand of a lesson or series of lessons for the purpose of getting a bird's-eye view of the course to be covered and the ends to be accomplished. It is quite as important in starting out on a lesson that the teacher should know where he is going and what he is aiming at as it is to review the ground which he has covered at the completion of the course.

The value of a preview is found: (1) In helping the mind to establish the relation between the lessons of a series,

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or, as in the case of a single lesson, in the selection of the more important phases of the truth to be emphasized. (2) In helping the memory to retain the truths inculcated by reason of the association which is traced among them through the preview.

6. Examinations. Examinations are a form of review having special reference to the testing of the student as to what he has learned or failed to learn in a series of lessons. Some prejudice has existed against the conduct of written examinations in connection with Bible study courses, but, as Trumbull has said, "Bible knowledge is to be secured through the same mental processes as any other knowledge, and the testing of the knowledge gained by a scholar in the study of the Bible must be by the same method as his testing in any other department of knowledge." There seems to be no good and sufficient reason why written examinations at the close or during the progress of Bible study courses, should not be conducted with the same adherence to rigid standards as is observed in the conduct of examinations in any other department of study. This is especially true of courses of study that aim at a systematic and thorough instruction in Bible knowledge.

REFERENCES FOR READING.

Teaching and Teachers. Trumbull, pp. 199-235.
**The Seven Laws of Teaching.* Gregory, pp. 118-134.
How to Teach the Bible. Gregory, pp. 69-74.
The Elements of Pedagogy. White, pp. 147-148, 193-209.
Sunday-school Teachers' Normal Course. Pease, Vol. 2, pp. ,4-167.

ILLUSTRATIVE QUOTATIONS.

The true measure of your scholar's knowledge on any subject of study, is not what you have declared to him, not what he seemed to understand of your teaching, but what he can restate to you in his own language as you and he go over it again together. It is a very common thing for us to say, when we are asked about one thing or another—about something that we have often had in our minds—that we know all about it, but cannot express our knowledge in words. As a rule, this is not a true statement of the case. If we have definite knowledge on a given subject of inquiry, we can ex-

press that knowledge in words; and just to the extent of our inability to express ourselves are we lacking in definiteness of knowledge. The truth is, that we have a good many vague ideas on many a subject, which we confound with real knowledge of that subject. And so it is with our scholars. *Teaching and Teachers.* Trumbull, pp. 208-209.

Not what a man gains, but what he keeps, constitutes his wealth. So in learning it is not the lesson learned, but the knowledge that we retain, which makes us wise and intelligent. *How to Teach the Bible.* Gregory, p. 69.

Our images tend to grow, in distinctness, completeness, and in readiness to appear, with the number of repetitions of the sense presentations. Where the repetition of the presentation itself is impossible, the renewed reproduction of it may serve, even though less effectually, to bring about the same result. Thus by recalling in talk with a friend some experience in which we have shared, the memory-images are kept alive. Repeating verses inaudibly helps to some extent to preserve the memory of them. It is hardly necessary to emphasize the point that in training the memory a judicious use should be made of the principle of repetition. Such repetition enters into the very process of giving instruction. Thus when a teacher after each step in an oral lesson writes down the points reached on the blackboard, he introduces a new sense-vehicle, the eye, and so tends to fix the subject by a form of repetition which avoids monotony, and introduces a new link of association. Repetition may also be secured by the evening work, writing out notes, and what should go with this, a talk about the lesson with an intelligent parent. In all these ways the value of repetition is realized without its monotony. *The Teachers' Hand-Book of Psychology.* Sully, pp. 215 and 254.

A review is something more than a repetition. A machine may repeat a process, but only an intelligent agent can review it. The repetition done by a machine is a second movement precisely like the first; a repetition by the mind is the rethinking of a thought. It is necessarily a review. It is more: it involves fresh conceptions and new associations, and brings an increase of facility and power. *The Seven Laws of Teaching.* Gregory, p. 119.

When we enter a strange house we know not where to look for its several rooms, and the attention is drawn to a few of the more singular and conspicuous features of furniture. We must return again and again, and resurvey the scene with eyes grown familiar to the place and to the light, before the whole plan of the building and the uses of all the rooms with their furniture will stand clearly revealed. So one must return again and again to a lesson if he would see all there is in it, and come to a true and vivid understanding of its meaning. We have all noticed how much we find that is new and interesting in reading again some old and familiar volume. *The Seven Laws of Teaching.* Gregory, pp. 120-121.

XVI. THE ART OF QUESTIONING

1. Methods of instruction. Of the methods of conducting the lesson in the classroom there are four that should have special attention. They may be designated roughly as the lecture, the seminar, the recitation or topic, and the question or conversational method.

(1) The lecture method. By this method the teacher proceeds with an orderly and, for the most part, uninterrupted presentation of the thought of the lesson. This method calls for little or no preparation in advance by the student. Some of the advantages of the lecture method of teaching are:

That it enables the teacher to present in somewhat satisfactory form the result of his own investigations of the subject and permits him to make evident the connection in the line of thought he is following.

That it allows for the play of his own personality.

That it enables the teacher to reach a greater number of auditors and is therefore best suited to a large class.

That it gives little opportunity for the members of the class who are prepared to precipitate controversial questions and half-baked theories on the class.

That it results in saving of time.

Each of these advantages, however, should be tested in the light of the object to be accomplished in the students.

Some of the disadvantages of the method are:

That it permits the attention of the student to wander from the subject.

That it often fails to excite his mental activity.

That it affords no means to the teacher for learning the capacities of the student, or to discover whether he is gaining knowledge and power from the subjects that are presented.

Whatever may be the adaptation of this method of teaching to more mature classes of students, it would seem, on the whole, as though by itself it were not suited to the instruction of younger students or those of inferior mental training.

(2) The seminar method. By this method the members of the class are assigned topics in the line of which they make original investigations and report their findings to the class instead of being called upon to make recitations from specified portions of books. It is almost needless to add that this method used exclusively is only suited to more mature students and those with trained minds, although with older boys and young men it is possible to make such original investigation an incidental feature of class work.

(3) Recitation or topic method. By this method the student is expected to prepare stated lessons from a text-book and to present what he has learned by topics as they are called for by the teacher. The advantages of this method are:

That the student is trained thereby, in the expression of thought, if he be stimulated to translate the language of the book into his own words.

That it furnishes the student with a more connected and orderly conception of the arrangement of the lesson.

That, provided the text-book is adequate, the shortcomings of the teacher are supplemented by the thorough and systematic presentation of the subject in the book.

The disadvantages of this method are:

That the students are confronted thereby with the temptation to mechanical and parrot-like presentation of the lan-

guage of the book without any adequate apprehension of its meaning.

That is brings to the teacher a temptation to be listless and indifferent, or, in other words, that greater responsibility is thrown upon the text-book and less on the instructor.

(4) The question or conversational method. By this method, after careful preparation by the teacher and student, the former elicits the knowledge that the student has of the subject in as orderly a fashion as possible by a series of questions, often resulting in the play of conversation between teacher and student. The advantages and disadvantages of this method will be considered in detail below. Before proceeding to a discussion of these it may be said at once that no one method should be employed exclusively, but that for the average class of boys and young men up to eighteen years of age a wise combination of the recitation method with the question method, with an emphasis on the use of questions, seems to be the best.

2. Advantages of the question method:

(1) By the question method the interest and attention of the student are aroused and his self-activityis stimulated. The question method, therefore, conforms to the requirements of the definitions of teaching in our first lesson, and especially to the fundamental necessity for attention noted in our discussion of that subject. For untrained or immature minds nothing so quickly stimulates the self-activity of the student and quickens and retains his interest and attention of a well-placed question. Gregory well says: "The true stimulant of the human mind is a question, and the object or event that does not raise any question will stir no thought. Question is not therefore merely one of the modes of teaching, it is the whole of teaching; it is the excitation of the self-activities to their work of discovering truth, learning facts, knowing the unknown."

(2) For the same reason the question method helps the student to retain knowledge conveyed to him. We have seen that interest and attention must precede memory. The information, therefore, which is brought to the student at the point of a question will more probably be held in mind.

(3) The question method brings out a variety of thought on the subject of the lesson. The class receives thereby not simply the thought which it was in the mind of the teacher to elicit by his question, but a thought which is sometimes even fresher and more vigorous and which would have been lost to the class had not a question set in motion the mental activity of some student.

(4). The question method seems to be the only method of testing adequately the knowledge possessed by the student. Nothing can be more deceptive than the apparent attention and appreciation of the members of a class who are receiving instruction by the lecture method. The expression of the face, the eye, the whole attention of the student, may betoken intelligent appreciation of the subject, but a well-directed question will at once strip off the mask and display the lack of knowledge beneath.

This was the method and this the purpose of Socrates. Although one of the greatest teachers that ever lived, he did not lecture nor require his students to recite. He simply asked them questions. If they were conceited, he asked them questions which showed them their ignorance, and put them in a frame of mind to learn. If they were sincere in their search for truth, he asked them questions which set them on their way and helped them to find that for which they were looking. The chapter of John Adams, in his "Primer on Teaching," on the Socratic method, would repay a careful reading.

(5) For the same reason the question method brings the teacher into closer contact with the student and reveals to him not only what knowledge the student actually pos-

sesses, but his methods of thinking and, in some cases, the purposes of his life.

(6) The question method oftentimes arouses the conscience. Jesus often used the method with this result. To the twelve Jesus said, when many had deserted Him, "Would ye also go away?" which brought a protestation of loyalty from Simon Peter (John 6: 66-68). Again, He asked which of the three, priest, Levite or Samaritan, proved neighbor to the man stripped by the robbers, and on receiving the answer said, "Go thou and do likewise" (Luke 10: 35-37). Of similar import was the question, "What shall it profit a man if he shall gain the whole world and lose his own life?"

3. Disadvantages of the question method:

(1) The chief defect of the question method is that while it conduces to careful preparation to a larger degree than the lecture method, it does not conduce to such preparation, to as large an extent, as the recitation method. This should be guarded by the teacher by a wise combination of the recitation and question methods and making sure that the questions lead the student over a specified portion of a subject which he finds evolved in the text-book.

(2) The question method does not develop the powers of self-expression by the student as does the recitation method. Too often the question is answered in incomplete sentences and with much less attempt at thoroughness than that which characterizes the formal recitation. Here, too, the teacher must combine the two methods and supplement the deficiencies of the question method by requiring intelligent and thorough statements in reply to his questions.

(3) It is doubtless more difficult to follow the orderly arrangement of the subject when the information is elicited by questions. This defect may be remedied to a considerable extent by the teacher preparing his questions with a due regard to the systematic unfolding of the subject, and the

student, by careful preparation in the text of the subject, familiarizing himself as though for a recitation with its progressive development.

(See References for Reading at the end of Lesson XVII.)

ILLUSTRATIVE QUOTATIONS.

It is only the unskilful and self-seeking teacher who prefers to hear his own voice in endless talk, rather than watch the working of his pupil's thoughts. *The Seven Laws of Teaching.* Gregory, p. 97.

The chief and almost constant violation of this law of teaching is the attempt to force lessons into pupils' minds by simply telling. "I have told you ten times, and yet you don't know!" exclaimed a teacher of this sort. Poor teacher, can you not remember that knowing comes by thinking, not by telling. *The Seven Laws of Teaching.* Gregory, p. 102.

The awakening and stirring power of a skilful question lies largely in this principle of the shock. It startles the intelligence as with an impinging blow. The ordinary questions read from the book, where the pupils have already seen and answered them may have their uses, but they lack all power to startle and stir the mind. They simply call for the repetition of thoughts already studied and known. To produce its highest effect, the question must have the element of the unexpected in it. *The Seven Laws of Teaching.* Gregory, pp. 37-38.

Instruction may be given, indeed, without the use of the question; but if one will verify the results of instruction, and ascertain precisely the amount and character of his pupils' comprehension of a subject, he must resort to the question. Many teachers, finding it easier for themselves, and perhaps more interesting for their pupils, adopt the lecture system, and in familiar talks give to their classes whatever they wish to communicate. Pleased with the apparent interest and attention with which their instructions are received, they rashly conclude that they have discovered the true way of teaching. A few questions carefully put would speedily undeceive them, and show them how imperfect and fragmentary the conceptions which their pupils have formed. *How to Teach the Bible.* Gregory, pp. 57-58.

This was the idea of Socrates, who, when he would teach, always began his work by asking questions of his scholars, in order to open their minds, and to secure their co-work with him in the teaching-process; and who insisted that he who would be a learner must not merely be a listener and a reciter, but must also be "one who searches out for himself." *Teaching and Teachers.* Trumbull, p. 94.

Mr. Gall introduced the plan of a "limited lesson," including a few verses of Scripture to be made the subject of simple questioning, with a view to enable the scholar to know

what those verses declared, and to express his understanding of them in his own words. From this beginning our entire modern system of Sunday-school teaching—including all our question-books and lesson-helps—took its start. And the sound principles on which this method rested ought not to be lost sight of, at any stage of our progress. *Teaching and Teachers.* Trumbull, p. 177.

Lord Bacon said "A wise question is the half of knowledge." *Art of Questioning.* Fitch, p. 56.

It is only when the questioning spirit has been fully awakened, and the power and habit of raising questions have been largely developed, that the teaching process may give way to the lecture plan, and the student may be turned into the listener. *Seven Laws of Teaching.* Gregory, p. 99.

XVII. THE ART OF QUESTIONING (Concluded.)

1. The preparation of questions. He makes a mistake who thinks that the conduct of a class session by the question method is the easiest form of teaching. No method is more difficult. We rightly speak of the *art* of questioning. It is an art that is secured only by the most careful study and the most patient and persistent practice. Woe be unto that teacher who thinks that the question method may be used to cover up a lack of careful preparation on his own part for the lesson. Even the writing out of questions in advance need not be considered too painstaking or methodical a preparation of the lesson. Trumbull tells us that "it is a matter of history, that when Dr. Chalmers was Professor of Moral Philosophy in St. Andrew's University, he had a Sunday-school of the poorer class of children in his neighborhood, and that he was accustomed to write out carefully the questions he would ask those children on the Sunday's lesson." While the questions should not be read in the class session, the very writing of them contributes to exactness and to orderly progression on the part of the teacher. The teacher will find questions that may have been prepared by the authors of the courses he may be following suggestive and helpful in preparing his own questions, but should not slavishly adopt them for his own use.

2. Characteristics of effective questions:

(1) Questions to be effective must be clear, and clearness involves simplicity, conciseness and definiteness. All the powers of the student should be reserved for the answering of the question, and he should not be called upon to spend

time and effort in deciphering the obscure language of a question. "Nothing," says Fitch, "discourages and depresses a teacher more, or sooner destroys the interest of the children in a lesson, than the asking of questions which they cannot answer." But simplicity does not mean that questions should be so easy as to call for no thought in answering them. Questions may be so easy as to produce ridicule, while the question that is most simple in form may call for the most profound reply. Among questions that are too simple may be instanced those which call only for the answer Yes or No, or those which have been designated as leading questions, *i. e.,* those questions whose form suggests the answer to be given. Especially should this be avoided on points with which the student is supposed to be familiar. For the sake of simplicity the question should be concise, and not too long or involved. For a similar reason it should be definite. Definiteness of thought on the part of the teacher will produce definiteness in answers.

(2) Questions to be effective must be arranged in such an order as to suggest the progressive and systematic development of the subject and enable the student to see the ground which he is covering and, at the close, the end which all the time the teacher has had in view. In order that the questions may contribute to the purpose of the lesson they should be so arranged as to lead to a spiritual result.

(3) Questions should be suggestive. We should here distinguish between questions which are asked for the sake of instruction and those which are propounded for the purpose of testing the student's knowledge. We have already uttered a warning against leading questions and those which suggest the answer. Nevertheless, questions should be suggestive of fields of thought to the student and set in motion his mental and spiritual activities. The best books are the suggestive books. In some cases, indeed, where ground new to the student is being covered, the question may neces-

sarily suggest the clew to the answer. The author of the Primer on Teaching tells us that there was a reason why Socrates should have demanded that everything should be elicited from the student, because of his belief that all knowledge was only a remembering of things that men had known in some former existence, but to-day the student should not be expected at the point of a question to evolve from his inner consciousness knowledge to which he has not yet been introduced. Fitch in his Art of Questioning tells of an eminent teacher, who used to say of the interrogative method, that by it he first questioned the knowledge *into* the minds of the children, and then questioned it *out* of them again. Even questions which are asked in order to test the student's knowledge of the subject should contribute to the great work of instruction that the teacher has in hand. To that end they should be constructive. They should not be frivolous, nor on the other hand should they be entangling and controversial.

The teacher should never forget that he is, first of all, a teacher, and that his work as examiner is simply to help him in his work of teaching.

3. The putting of questions. The following suggestions, though brief, may be profitable in indicating the methods of putting questions. These suggestions have to do rather with the manner than the matter of the questions.

(1) Propound the question first and call the name of the student who is to answer afterwards. This will insure the attention of all because of the uncertainty as to the person who is to answer. No intimation should be given to the student who is expected to reply even by looking at him while the question is being framed.

(2) Questions should not be asked of members of the class in regular rotation, either in alphabetical order or in the order of their seating. In order to insure an opportunity for all to recite, the names of members of the class might

be written on slips, shuffled together and then drawn out at random. Even this plan should not be followed with too great regularity for reasons that will appear in the following suggestion.

(3) Address questions to the inattentive, but do not repeat the question if in their inattention they have not heard it.

(4) Questions should be put with promptness and animation. Alert questions will stimulate prompt replies. While questions should follow one another without delay, reasonable time should be given for an intelligent reply.

(5) Questions should be presented without the use of a text-book in which they may be printed, or paper on which they may have been written.

(6) Commence the lesson with the simplest questions. Give an opportunity for the mental machinery to get under motion.

(7) Address questions in a pleasant manner. Impatience should not be displayed over stupid replies or evidences of ignorance. Give due weight to all replies, whether correct or only approximately correct. Do not greet a wrong answer with an abrupt expression, or emphasize it by repeating it. Slide over it easily and press for another reply. Do not gaze or stare at the student who is answering the question.

(8) Persist with patience until the answer to a given question is secured from some member of the class. The form of the question may be modified if necessary, but the teacher should not be impatient to furnish the answer to a question which he has propounded to the class.

(9) Elliptical questions are in order, provided they are not used too frequently, and provided, also, that that portion of the statement which is left for the student to supply is an important part of it—for example, "If any man suffer as a Christian let him not be * * * "

(10) In the teaching of classes, where answers may not reasonably be expected, the instruction may be couched in the form of questions which the leader will answer himself, and in this way some of the advantages of the question method be reaped.

(11) In the combination of the lecture method and the recitation method, the rule should be as Trumbull suggests, first questions, then comments.

(12) Every effort should be made by the teacher to bring about a questioning attitude in the classroom. The students should be encouraged to express their questions to the teacher, and also to one another. Dr. Stalker says, "Socrates asked questions which his disciples tried to answer. Jesus provoked his disciples to ask questions which he answered."

REFERENCES FOR READING.—LESSONS XVI. AND XVII.

*Seven Laws of Teaching. Gregory, pp. 37-38, 96-104, 113-114.
How to Teach the Bible. Gregory, pp. 57-62.
Teaching and Teachers. Trumbull, pp. 176-196.
**The Art of Questioning.* Fitch. (10 cents.)
The Art of Securing Attention. Fitch, pp. 54-55.
Mistakes in Teaching. Hughes, pp. 72-73.
Securing and Retaining Attention. Hughes, pp. 59-62.
Elements of Pedagogy. White, pp. 178-192.
**Primer on Teaching.* Adams, pp. 90-116.
Principles and Ideals for the Sunday-school. Burton & Mathews, pp. 45-59.
Normal Course. Pease, Vol. I., pp. 146-149.
Revised Normal Lessons. Hurlbut, pp. 93-96.

ILLUSTRATIVE QUOTATIONS.

Only through his own full knowledge of the subject can he understand the difficulties met by the pupil, or be able to determine when the pupil has mastered the lesson, and to follow it with thorough drills and reviews. As well insist that a general need know nothing of a battle-field because he is not to do the actual fighting, as that a teacher may get on with slight knowledge because his pupil must do the studying. *The Seven Laws of Teaching.* Gregory, p. 97.

We may take a hint, I think, from the practice of the bar in this respect; and, especially in questioning by way of examination. We may remember that the answers of the children, if they could be taken down at the moment, ought to form

a complete, orderly, and clear summary of the entire contents of the lesson. *The Art of Questioning.* Fitch, p. 47.

The questions used in recitations should be so arranged as to unfold the subject in a logical order—a very important matter. The order in which a subject is unfolded may make the pupil's knowledge clearer and more permanent, or it may confuse and muddle it. The teacher's tests should be logically arranged and systematic. *The Elements of Pedagogy.* White, p. 179.

Vague and indefinite questions I have always observed produce three different results according to those to whom they are addressed: the really thoughtful and sensible boy is simply bewildered by them, the bold and confident boy who does not think answers at random; a third class not very keen, but sly and knowing nevertheless, acquire a knack of absorbing the structure of the teacher's sentences so as to find out which answer he expects. *The Art of Questioning.* Fitch, pp. 40-41.

When a lawyer, in examining or in cross-examining a witness on the stand, shall read off all his questions from a paper held in his hand; when any two men who are discussing politics shall stand up before each other and read off their questions and answers to each other; when two persons in ordinary conversation shall follow closely their written notes in all that they saw on both sides—then, and not before will it be time for a Sunday-school teacher to consider the propriety of his relying on a printed set of questions, in his endeavor to aid a scholar to know what he would cause him to know, and in his effort to ascertain how much that scholar already does know. *Teaching and Teachers.* Trumbull, p. 187.

As Mr. Beecher has forcefully phrased it: "Food proffered when there is no appetite is nauseating. Information proffered prematurely is worse than wasted. It is stupefying, hardening." *Teaching and Teachers.* Trumbull, p. 181.

The educational value of a well-chosen question is that it enlarges a child's intellectual horizon, suggests a new possibility of knowledge, a new fact or explanation of fact, and so stimulates his powers of thought. The parent and teacher alike should aim at fixing in a child's mind a habit of inquiry by repeatedly directing his attention to what is happening around him, and encouraging him to find out how these events are brought about. Here, of course, great discernment needs to be shown in selecting problems which the child's previous knowledge will enable him to grapple with. This exercise of the young mind in discovering the reasons of things involves a training in orderly recollection; in stimulating him to go back to past experiences in search of fruitful analogies, as well as to principles already acquired in search of explanations. *The Teacher's Hand-Book of Psychology.* Sully, p. 399.

XVIII. THE ART OF ILLUSTRATING

1. Kinds of Illustration. The word illustration is derived from the Latin word meaning "to light up." An illustration is something that sheds light on a subject by comparison which is made between the subject that is to be illuminated and an object that is already known to the student. For example, a locomotive is sometimes called an iron horse. Illustrations are of two kinds, designated as verbal and visible or material. We confine our attention in this lesson principally to the former. Verbal illustrations may be made in a single word or phrase, in a comparison, or a story.

(1) Very many of our words and phrases are of an illustrative character. We speak of a storm of anger, of a down-hill career, of a burning question. The style of many of our most forcible preachers, like Spurgeon, Cuyler and Moody, has been marked by this illustrative character. These men seem to have thought in pictures, painted in single words or phrases. The Bible is full of such illustrations. The Oriental mind naturally expresses itself in figures of speech: the heart is said to tremble, and to pant; despised persons are spoken of as dogs; the fields are called upon to be joyful.

(2) Illustrations are frequently made by direct comparison, as: "He shall be like a tree," "God is our refuge," "The light of the body is the eye."

(3) The story is a familiar form of illustration. As Gregory says, "The illustration may be framed purposely for the subject, as were the parables of our Lord and the

fables of Æsop and others, or they may be selected from history or common observation."

2. The Value of Illustrations. (1) Illustrations seem to satisfy an inherent necessity of the human mind. Spencer says, "The truths of number, of form, or relationships in position, were all originally drawn from objects, and to present these truths to the child in the concrete is to let him learn them as the race learnt them." Races in their infancy speak in the language of pictures. The language of the Indian is pictorial. The child loves the story, reveling in the narrative and never tiring of the repetition of it. Men never grow so old that they do not enjoy a story, and that address, other things being equal, which is pointed with a story is apt to be most pleasing to the mind.

(2) Illustrations aid perception. "The eye," it has been well said, "is the pioneer of all learning." Sense perception, as we have seen, is the fundamental channel of all knowledge. The comparison, the picture, the object, the story, conveys to the mind what an abstract statement is powerless to convey. The example helps one's comprehension of the rule in arithmetic or grammar. The picture throws a flood of light on the definition of the dictionary. Herein is fulfilled one of the great laws of teaching, that the concrete shall precede the abstract.

(3) This leads us to note that illustrations are built on the principle of proceeding from the known to the unknown. "Every new plan," says Dr. Hervey, "or way of looking at things, or doctrine, is received into the mind on one condition only—that it be introduced by a comrade already there. Then when the new idea calls from without its fellow answers from within and an entrance is effected." When a friend in travelling abroad has witnessed some strange object and attempts to give us a description of it, he naturally resorts to a comparison of it with something that we have seen in our own country or neighborhood.

Especially is this true of religious instruction. The ideas are so different from those with which we are familiar in everyday life that it would be almost impossible to carry them to the human mind except by comparison with the objects of sense perception. God is, therefore, portrayed as having the parts of a man: He is the king, the father, the lover. Heaven is described as a place; it has walls, streets, length and breadth. Duty to God is represented under the forms of the service of a servant in the household, in the vineyard, in the care of money. Jesus "likens" various phases of the kingdom of God to the mustard seed and the leaven, to the growth of the seed, to a king taking account of his servants, to ten virgins going to a wedding. So Jesus, when He wants to convey to the disciples the thought of spiritual growth through connection with Him, resorts to the simile of the vine and the branches, or feeding upon bread or drinking water. How naturally He illustrates this great spiritual truth to the woman of Samaria, and how else could it have been conveyed to her so forcibly as through the familiar object of water which she had come to draw?

(4) Illustrations attract attention, and through attention enlist interest, and through these assist memory. We have seen how fundamentally necessary attention is to all learning. We have seen also how interest must precede sustained attention, and attention must precede memory. We might add another link at the beginning of this chain, and show how necessary illustration is to interest. The child, as already noted, craves the illustration and is held by the story when abstract teaching would fall on listless ears. The older student comes back from a mental wandering at the sound of a story. How many a sermon has been remembered because of a striking illustration which has brought back in its train by association of ideas the whole group of thoughts presented.

(5) Illustrations quicken the imagination. Here again

we have to do with a mental capacity that is of utmost service in all learning, and that is, in turn, stimulated by the illustration. The fondness of the child for the story is, perhaps, accounted for by the fact that the imagination plays so large a part in its mental activities, preceding, like perception, the full development of the reflective powers. It is to this element in the life of the child that the story appeals. It is not unnatural that illustrations should thus appeal to the imagination. The imagination is the picture-forming power of the mind. The mind revels in picture material and an illustration is in the last analysis only a picture.

(6) Illustrations help reasoning. Adams, in his Primer on Teaching, calls our attention to the fact that illustrations are a form of deductive reasoning, being by their very nature examples of a general principle or law. The proposition which the mind fails to reach by abstract reasoning may be grasped by the aid of a concrete example in the form of an illustration.

(7) Illustrations arouse the conscience. If allowed to tell their own tale and point their own moral, illustrations are powerful for the conveying of moral and religious truth. No case is more to the point than the story of the lamb with which Nathan awakened the sleeping convictions of David and carried to his mind a sense of guilt. Dr. Hervey quotes Miss Wiltsie's experience in reaching the conscience of a boy through a story. "There was in my kindergarten," she writes, " a little boy whose deceit and cruelty were quite abnormal; he would smile in my face with seraphic sweetness while his heavy shoe would be crushing his neighbor's toes. * * * He seemed incorrigible. At last I wrote a story entitled 'The Fairy True Child,' into which I put my strongest effort to reach this untruthful child. I told it to the class, and before it was concluded this boy's head was low upon his breast, his cheeks aflame

with conscious guilt. No direct reference was made to him; no other child thought of him in connection with the story. The next day he asked to have it repeated, and his conduct was noticeably better; the story became his normal tonic, and one glad day he threw his arms about me, saying he wanted to keep his Fairy True Child always."

3. Characteristics of effective illustrations:

(1) Illustrations should illustrate. An illustration may be compared with a pane of glass whose function it is to permit a person to see clearly the objects outside the window. A pane of glass that is defective attracts attention to itself and prevents the person from seeing clearly outside objects. In the same way illustrations should be so transparent that the mind loses sight for the time of the illustration in its contemplation of the truth which it is supposed to illumine. For the same reason illustrations should never be used for their own sake. Stained glass windows are useful in their place, but not for the purpose of furnishing the inmates of the building with a view of people moving in the street. It is a great temptation to some speakers to repeat a good story for the effect of the story without reference to the making of a point; indeed, a point is sometimes made to permit the telling of the story. This may be admissible in an after-dinner speech, but not in the classroom. Dr. William M. Taylor, as quoted by Dr. Hervey, told once of a conversation with a carpenter, in which he advised him to use certain decorations. "That," said the carpenter. "would violate the first rule of architecture. We must never construct ornament, but only ornament construction." So it is in story-telling.

(2) Illustrations should be simple. The purpose of the illustration is to make clear what it would otherwise be difficult to understand. The folly of supplying for the illumination of a subject a long or complicated illustration, which itself needs to be illuminated, must therefore be ap-

parent. Illustrations should not be too long or abound with too many details which confuse the mind and prevent it from fixing on the point to be illustrated.

(3) It is a mistake to use many illustrations. Illustrations should be used to illuminate only those points of the lesson which might otherwise be obscure. Two illustrations presented in quick succession, illuminating the same point, are apt to neutralize each other.

(4) Accurate knowledge is necessary to the preparation of effective illustrations. The teacher should have accurate knowledge of the subject he is trying to illustrate. At no point is haziness or indefiniteness in the teacher so apparent as in his attempt to illustrate a subject which he himself does not understand. As Gregory says, "The power of illustration comes only out of a clear and familiar knowledge. The unknowing teacher is the blind trying to lead the blind with only an empty lamp to light the way." Almost equally as important is it for the teacher to have accurate knowledge of the realm from which he draws his illustration. Otherwise he may make himself ridiculous to some of his auditors who have a clearer knowledge of the field of his illustration and detect absurdities in it, as did the auditors of the speaker known to the writer, who, in describing the moral pitfalls attending the steps of a young man, told of a man wandering among the oil wells of Pennsylvania and falling into one of them and being lost! Mr. Beecher says, "If you should undertake to 'work ship' in an audience where there is a good old sea captain, and you should make a mistake and speak as though you thought the taffrail was the rudder, he would feel contempt for you."

(5) Illustrations should be within the range of the knowledge and experience of the student. The very principle of the illustration is to proceed from the known to the unknown, to find something in the experience of the student to which the new knowledge may be attached. "To

compare the unknown with the unknown," as Gregory says, "is to set the blind leading the blind. Of what use is it to talk of Titanic strength to one who never heard of Titans, or of oceanic grandeur or mountain sublimities to those who never saw either ocean or mountain?"

(6) Illustrations should not be pressed too far. Every illustration must of necessity contain subsidiary features which do not go to illustrate the subject in hand. Some well-meaning students of the Bible have pressed the symbolism of the Tabernacle, the parables of Jesus and other illustrations of sacred writ to an absurd and harmful degree. "No parable goes on all fours." Children especially are apt to grasp the subsidiary elements of an illustration and to press its ridiculous or irrelevant features to the front. As a rule an illustration should not be expected to illuminate more than one point, and that the point under emphasis at the time.

(7) Illustrations must not be regarded as proofs. While they are an aid to reasoning, as has already been indicated, they are not intended to demonstrate a proposition unless they are facts that point with many other facts to a general law. So strenuously did Locke feel this that he argued against illustrations as the enemies of truth because they lead the mind astray by their analogies. Some people will close an argument with a story as though in triumphant demonstration of the truth of their position, whereas it is simply an effort to make more clear their own view of the case.

REFERENCES FOR READING.

*_Teaching and Teachers._ Trumbull, pp. 153-166.

*_Picture Work for Teachers and Mothers._ Walter L. Hervey, Ph.D. (30 cents.)

*_How to Teach the Bible._ Gregory, pp. 50-57.

*_Primer on Teaching._ Adams, pp. 116-129.

The Art of Securing Attention. Fitch, pp. 60-67.

The Teacher and the Child. Mark, pp. 62-67.

Yale Lectures on Preaching. Henry Ward Beecher, Vol. I., Chapter on Rhetorical Illustrations, pp. 154-180. ($1.50.)
The Art of Illustration. C. H. Spurgeon. ($1.)

ILLUSTRATIVE QUOTATIONS.

Happy the teacher who has inherited by nature or attained bv art a facility in forming clear and simple illustrations. He may lack many other useful qualifications, but with this one he can scarcely fail to be interesting and instructive. It needs but little examination to show us that all great orators and popular writers excel in this power of illustration. Take any of the great speeches of Burke or Webster, even the most argumentative, and they will be found to sparkle all through with illustrations, sometimes given in full-wrought figures, but more frequently in fit words or phrases which suggest picturesque analogies, and resemblances as full of beauty as of light. *How to Teach the Bible.* Gregory, pp. 50-51.

That was a profound and true saying uttered by President G. Stanley Hall not long ago, that "of all the things that a teacher should know how to do the most important, without any exception, is to be able to tell a story." *Picture Work,* Hervey, p. 31.

Almost all other forms of illustration depend upon what is known as analogy. Before we can have an analogy we must deal with four ideas. These must be arranged in pairs in such a way that the relation between the first pair of ideas is the same as that between the second pair. "I am the vine, ye are the branches." Here the four ideas are, I (*i. e.*, Jesus), the vine, ye (*i. e.*, Jesus' followers), the branches. To bring out the analogy the four ideas must be placed in two groups, Jesus and Jesus' followers in one group, and the vine and its branches in the other. Thus it is stated in this way: Jesus has the same relation to His followers as the vine has to its branches. An analogy can be stated in the same way as you used to state a proportion problem when you were at school.

Jesus : His followers :: the vine : its branches.

This is read, as you no doubt remember: "As Jesus is to His followers, so is the vine to its branches." The statement is equally true if the second pair is put first: as the vine is to the branches, so is Jesus to His followers. In illustration it is usually better to place the better known pair first. The disciples were supposed to know the relation between the vine and its branches, and were called upon to observe that the same relation held between Jesus and His followers. *Primer on Teaching.* Adams, pp. 119-120.

But the true use of illustration by a teacher is in his availing himself of that which the learner already knows, as a help to the understanding of that which the learner does not yet know. Every scholar already knows something. Every teacher ought to know more than his scholar. In the teacher's effort to cause his scholar to gain fresh knowledge, he can wisely make use of an illustration—of a light-shedding com-

parison—out of the scholar's stock of knowledge, to make clear a truth beyond the scholar's present possessions, but within the teacher's realm of knowledge. And without this work of light-shedding, everything else that any teacher does or is, goes for naught in the process of teaching. *Teaching and Teachers.* Trumbull, p. 154.

Finally, the points of practical story-telling may be thus outlined: 1. See it. If you are to make me see it you must see it yourself. 2. Feel it. If it is to touch your class it must first have touched you. 3. Shorten it. It is probably too long. Brevity is the soul of story-telling. 4. Expand it. It is probably meager in necessary background, in details. 5. Master it. Practice. Repetition is the mother of stories well told; readiness, the secret of classes well held. 6. Repeat it. Don't be afraid of retelling a good story. The younger the children are, the better they like old friends. But everyone likes a "twice-told tale." *Picture Work.* Hervey, pp. 42-43.

XIX. THE ART OF ILLUSTRATING (Concluded.)

1. Visible or material illustrations. We turn our attention in this lesson to illustrations which are known as visible or material. Among them may be cited illustrations by means of objects, blackboards, maps and pictures.

(1) Object illustrations. We must distinguish, first of all, between object illustration and object-lessons. In object-lessons the object is studied largely for its own sake, in order to discover its properties and to develop the powers of observation and sense perception in the student. Thus a student would study a plant to discover its classification and the laws of its growth, or a precious stone to detect its points of difference from other precious stones. But in object illustration the plant would be used to illuminate some statement concerning growth, it may be in the spiritual life or in the development of the mind, while the precious stone would be brought to view to illustrate the value of small articles or the beauty of nature's productions. Among the objects which Dr. Shauffler, in his book on "Ways of Working," suggests may be used to illustrate religious subjects are: the flower seed, to illustrate the resurrection; the magnet, to illustrate the unknown power of the Holy Spirit; the watch, to illustrate the complex character of the human frame as it sets forth the wisdom of God; a blank book, to illustrate how God keeps a record of our lives; an artificial flower, to represent hypocrisy; a single strand of thread, easily broken, but being manifolded, hard to break, to represent the binding force of evil habits; an ordinary trap, to suggest the deceptiveness of

temptation; the processes of photography, to illustrate the sensitiveness of the heart to good and evil influences.

As in the case of verbal illustrations, so the use of object illustrations should be safeguarded in order to the greatest effectiveness. (*a*) The objects so used should not be permitted to absorb the interest in themselves. Like verbal illustrations, they should be used for the purpose of illustration and not for their own intrinsic attractiveness. (*b*) For the same reason, the object should be kept out of the sight of the class until it is to be used, and removed from the sight as soon as it has served its purpose. (*c*) Appropriate objects should be used. Some of the appropriate objects used by Jesus were the little child, the washing of the disciples' feet, the bread and wine. (*d*) Object illustrations, like verbal illustrations, should be used sparingly. An occasional introduction of this feature will be more effective than its regular use.

(2) Blackboard illustrations. Too much cannot be said in advocacy of the use of the blackboard in teaching. No successful teacher in our day schools would attempt to proceed without such assistance, and its use is not less essential in religious instruction. When it is not feasible, because of an aggregation of classes in a schoolroom, to make use of a stationary board, class slates or small portable boards should be substituted. For classes of younger students the illustrations will take the form of maps, diagrams to indicate forms and relative location of the objects described, designs to impress the teaching of the lesson. For older students the noting of important words in the lesson, the writing of summaries or conclusions to be kept in notebooks, as well as occasional drawings to illustrate some phase of the truth that is under consideration, are always helpful. The most important general comment that can be made on methods of using the blackboard is that for the greatest interest the work should grow in the class under

the eye of the student. While the teacher without ability in this direction may feel impelled to bring a ready-made sketch into the class, he should prepare himself, if possible, to acquit himself with credit in this particular, even under the critical eye of students who may have had greater advantages in the art of drawing than himself. Fortunately, drawing is now a recognized feature of the curriculum of our day schools, so that the new generation of Bible teachers will be able to do justice to this method of instruction. For those who have not enjoyed such advantages valuable suggestions are offered in such books as "Illustrative Blackboard Sketching," by W. Bertha Hintz; "The Blackboard in Sunday-school," by H. T. Bailey, and "Pictured Truth," by Robert F. Y. Pierce.

(3) Maps. The drawing of maps is an important phase of blackboard illustrations. This should be associated with the use of wall maps, or those found in many Bibles, or that can be purchased separately. Relief maps of Palestine, the Sinai Peninsula, the Bible lands, are published by the David C. Cook Publishing Company, Chicago, Ill., for five cents each. "Map Modelling," by Maltby, will give assistance in the making of maps, as will "The Bible Atlas," by J. L. Hurlbut (Rand, McNally & Co.). Instructions for the making of a sand map will be found in Hervey's "Picture Work."

(4) Pictures. Copies of classical pictures and famous paintings may be procured for class use, at one cent each, of the Perry Picture Company, Malden, Mass., and the W. A. Wilde Publishing Company, Boston, Mass. Photographs of scenes in the Holy Land, at ten cents each, may be secured of the Globe Bible Publishing Company, Philadelphia. Underwood & Underwood, of New York, furnish stereopticon views of the Holy Land with greatly improved stereoscopes for class use.

2. How to secure illustrations. (1) Cultivate the im-

agination. As illustrations quicken the imagination, so they are furnished by the imagination. He who is entirely devoid of imagination will have much difficulty in producing original illustrations.

(2) Develop the habit of observation. A constant purpose to find illustrations in the ordinary experiences of everyday life will soon bring to the teacher an inexhaustible storehouse of such helpful material.

(3) The ability to formulate illustrations grows by exercise. Mr. Beecher tells us that the use of illustrations came to be as natural to him as breathing, but that he came to use fifty, to one in the early years of his ministry, when they were comparatively few and far apart; but he developed the tendency that was latent in him and educated himself in that respect, so that whatever skill he had in this direction was largely the result of education. Gregory says, "A teacher who persists in the effort will soon find that illustrations occur to him more and more readily, and that unexpected and heretofore unnoticed analogies and resemblances will strike him from all directions."

(4) Each lesson should be studied with reference to its picture-making features. The imagination should be brought to play upon the material of each lesson in such a way as to elicit from it that which will appeal to the love of the pictorial in the student. Dramatic situations, vivid coloring, heroic actions, should not be overlooked.

(5) Among the sources of illustrations may be mentioned the following: (*a*) The Bible. No book is more prolific in illustrative material than the Scriptures themselves. David in his Psalms, Solomon in his Proverbs, Isaiah and Ezekiel, Jesus and Paul, wrote and spoke in language that was saturated with the picture element. (*b*) Nature. This was a fruitful source of the illustrations used by Jesus. The fields, the lilies, the seed, the harvest, were all used by Him to illustrate spiritual truths. A study

of the natural sciences, which are but an orderly collation of the facts of nature, will also repay in appropriate illustrations for biblical subjects. (*c*) History and biography are full of the best illustrative material—best because it is taken from life and from the realm of actual facts. (*d*) Fiction—an imaginative form of history and biography—also abounds in illustrations for him who has his eyes open for them. (*e*) Books of illustrations. These are suggestive to him who has not yet acquired skill in securing illustrations for himself. The best book of illustrations, however, is the one that is prepared by the student for himself, the scrap or note book, in which he enters from the record of daily life in the newspapers, or from any of the sources noted above, incidents and facts which will illuminate his teaching of religious truth.

REFERENCES FOR READING.

**Picture Work for Teachers and Mothers.* Hervey.

**Ways of Working.* A. F. Schauffler, D.D. ($1.) *Object and Blackboard Teaching*, pp. 95-118.

**The Blackboard in Sunday-School.* Henry Turner Bailey.

**Map Modelling.* Dr. A. E. Maltby. ($1.)

Pictured Truth. Robert F. Y. Pierce. ($1.25.)

Illustrative Blackboard Sketching. W. Bertha Hintz. (30 cents.)

Securing and Retaining Attention. Hughes, pp. 62-66.

The Life of Jesus. W. H. Davis and Prof. J. A. MacVannel; *Men of the Bible.* W. H. Davis and Prof. George Allen Hubbell; *Travels of Paul.* Melvin Jackson and Prof. W. G. Ballantine. (25 cents each.)

ILLUSTRATIVE QUOTATIONS.

Words are not the only medium through which mind speaks to mind. The thinker has a hundred ways to express his thoughts. The eye talks with a various eloquence; and the skilled orator finds in the lip and brow, in head and hand, in the shrugging shoulder and the stamping foot, organs for most intelligible speech. The gestures of John B. Gough often tell more than the clearest sentences of other speakers. A German described him as "the man what talks mit his coat-tails," referring to some illustration in which the facile orator has made a flirt of his coat-tails tell the idea he wished to express. Deafmutes can talk together by the hour by signs, without spelling out a single word. Among savage peoples

whose language is too meager to meet the native needs of their minds, symbolic actions supply the lack of words. There is also speech in pictures. From the rudest chalk sketch on the blackboard to the highest work of the painter's art, no teaching is more swift and impressive than that of pictorial representation. The eye gathers here at a glance more than the ear could learn from an hour of verbal description. *Seven Laws of Teaching.* Gregory, p. 57.

In a Sunday review once a lesson happened to be on Samuel, and I was to speak to the scholars. I asked if there were any boys there by the name of Samuel and four boys arose. Choosing the best looking of them, I called him to the platform, blindfolded him, then I put the end of a thread into his hands, myself holding the other end, and said, "Samuel, when you feel this draw, follow." In this way I led him all about the Sunday-school room, the only connection between him and myself being that thread. The whole school arose to watch. Presently I said, "Samuel, hold back." He stood still, I kept on, the thread broke. Going back to the platform, I said, "See how Samuel was led safely so long as he followed the pull of the thread. See how he lost his connection with me when he held back; so the Samuel of our lesson followed when God called, and said, 'Speak, Lord, for thy servant heareth.' If he had held back and refused, God's guidance would have been offered in vain." *Ways of Working.* Shauffler, pp. 102-103.

The attractiveness of the object chains the child's attention to the thing rather than the thought, and we spend our whole lives in trying to spring away from things of sense to spiritual things. Such display materially defeats the purpose intended to be accomplished. *The Point of Contact in Teaching.* DuBois, p. 98.

Not merely for children, but for grown folk too is this kind of picture work a means of teaching. In a densely populated quarter of New York City there is to-day a minister who is not content with mere word-pictures. He brings into the pulpit the objects themselves—it may be a candle, a plumb line, a live frog, an air pump. Ezekiel went still further, and not only used objects but actions to enforce and illustrate his terrible sermon: "To the amazement of the people, setting them all wondering what he could mean, he appears one day before them with a fire, a pair of scales, a knife, and a barber's razor. These were the heads, and doom was the burden of his sermon. Sweeping off, what an Eastener considers it a shame to lose, his beard and the hair also from his head, this bald and beardless man divides them into three parts, weighing them in the balance. One-third he burns in the fire; one-third he smites with the knife; and the remaining third he tosses in the air, scattering it on the winds of heaven." Thus the prophet under divine direction foretells the disgrace, division, destruction, dispersion of his people. *Picture Work.* Hervey, pp. 12-13.

XX. THE LESSON STUDY

One method of conducting this lesson is the actual study of a scriptural passage in the class session as though the members of the class were in their own home, devoting the entire time of the session to the study. The following is a study of Acts 17:1-15 actually worked out in such a class session. The books used were Reference Bible, Authorized and Revised Versions, Modern Speech New Testament, Concordance, Bible Text Book, Atlas, Bible Dictionary, Commentaries and Note Books. The crosses, made as the lesson was worked out, indicate significant facts to be gathered up and emphasized in preparing the material for the Teaching Plan.

LESSON STUDY OF ACTS 17: 1-15

How the Thessalonians and the Bereans received the Gospel.

1. *Text.*

(1) Read it over. Read it again aloud.

× Dominant impression from these readings—the contrast between the Thessalonians and the Bereans in the reception of the Gospel.

(Because the lesson seems to center here, and for lack of time to do more, special attention will be devoted to vs. 10-13.)

(2) Read Revised Version in comparison with Authorized Version.

V. 11. "Examine" for "search."

V. 12. "The Greek women of honorable estate" for "honorable women," indicating social status of the women.

V. 13. "Proclaimed" for "preached."
"Stirring up and troubling" for "stirred up."

(3) Modern Speech New Testament (or The Twentieth Century New Testament).

V. 11. "Nobler disposition" for "more noble."

V. 12. "Gentle women" for "honorable women."

×V. 13. "Incited the mob to riot" for "stirred up the people." (A point of contact here, especially for class of boys.)

(4) The Student's Own Version.—The story written in his own words.

(5) References.

(*a*) Marginal.

V. 10. Acts 9:25. "Let down by the wall in a basket." Not the first time that Paul had fled from danger. Was this courageous?

V. 11. Isaiah 34:16. "*Seek* ye out of the book of the Lord."

Luke 16:29. "They have Moses and the prophets." The Scriptures the Bereans had to search.

John 5:39. "Ye search the Scriptures."

(*b*) Concordance.

Yields only John 5:39, and Acts 17:11, as above.

(6) Bible Text Book (under Scriptures).

× V. 11. John 7:52. "Search and look." An inquiry to learn whether the truth had been spoken.

2. *Explanations.*

(1) Geography, History, Biography and Customs.

Map. Paul's second missionary journey.

Thessalonica and Berea in Macedonia northwest of the Ægean Sea.

Bible Dictionary. Berea fifty miles southwest from Thessalonica, 23 miles from the sea; not a city of great fame; not mentioned in the Epistles of Paul.

(2) Comments.

(*a*) Original.

× V. 11. Why were the Bereans more noble?

They displayed openness of mind.

Searched the Scriptures daily.

Studied whether these things were so.

Here we are getting at the very heart of the lesson.

V. 13. "Stirred up and troubled." Would not receive the Gospel themselves and would not allow others to receive it. Traveled fifty miles to make a discord.

(*b*) Commentary.

(International Revised Commentary, by J. S. Howson; or Cambridge Bible, by J. R. Lumby; or Handbook for Bible Classes, by T. M. Lindsay. Also "Paul the Missionary" by W. M. Taylor, and other biographies of Paul.)

× V. 11. (Howson.) "Nobility of soul shown in the patient spirit of inquiry." Suggesting duty of honest inquiry.

V. 11. (Taylor.) "Success of the Christian teacher depends upon the spirit of the hearers as really as upon manner in which he presents the Gospel."

3. *Observation.*

We now have the material before us. What shall we do with it? Now is the time to sit back and think over it. Now is the time for it to lie in solution, perhaps for several days. Now is the time for prayer, with which we are supposed to have begun, and in the spirit of which we are supposed to have continued the study. What is the general impression? Is not the impression made by the first reading, and re-reading of the lesson, confirmed, namely, the contrast between the two ways of receiving the Gospel represented by the Thessalonians and the Bereans?

× How the Bereans received it:

(1) Openness of mind, *i. e.,* a sympathetic attitude.

(2) Searched the Scriptures daily, *i. e.,* an earnest and daily study. Note that they were not yet Christians.

(3) Whether these things were so, *i. e.,* a spirit of honest inquiry. Did not take everything for granted.

Result: They believed. Men say, "I can't believe." One cannot believe until he has studied something to believe.

× How the Thessalonians received it:

They would not receive the Gospel and would not allow others to receive it.

4. *Teachings.*

The contrast. Two ways of receiving the Gospel. Which is my way? Am I a Berean or a Thessalonian?

Comments on this method of study. The method will be recognized as inductive—the laying of a broad foundation of historical statements and facts on which the superstructure shall be built; the proceeding from facts to principles. Therefore we insist upon a thorough study of the text first, before any helps are consulted, and the study of those helps first that bear on the text rather than upon the interpretation. The inexperienced teacher will make the

mistake of proceeding too quickly to a search for the spiritual application of the lesson. This search should be withheld until the text has been fully studied and the location and history of the places and the biography of the people concerned have been fully fixed in the mind. Only as this is done can right inferences be drawn and justifiable applications made. The facts should be allowed to lie in solution as long as possible and crystallize naturally. In making a selection of points to be emphasized those should be chosen which come naturally out of the study and which are homogeneous in character. It will be noted in the above study that several interesting lines of investigation were not followed up, but that the study followed very closely the contrast between the spirit of the Thessalonians and that of the Bereans in the reception of the Gospel.

(See Lesson XIV on Method.)

REFERENCES FOR READING.

The Seven Laws of Teaching. Gregory, pp. 23-27.
How to Teach the Bible. Gregory, pp. 30-37.
Teaching and Teachers. Trumbull, pp. 116-124.
**The Teacher and the Child.* Mark, pp. 69-87.
Normal Course. Pease. Second Year. pp. 156-159.
Ways of Working. Schauffler, pp. 53-76.
The Point of Contact in Teaching. DuBois, pp. 103-131.

ILLUSTRATIVE QUOTATIONS.

Read the whole chapter (or lesson) through once for the purpose of getting a general idea of what it means. When you have finished this reading, close the book, and write a brief statement in answer to the question: "What is the point of this passage?" (This direction is naturally more applicable to the study of a piece of pure literature, than of a practical essay like *The Point of Contact.*)

Read the chapter, sentence by sentence, paragraph by paragraph, trying to grasp the meaning clearly, precisely, personally.

Some of the words contain "buried metaphors," pictures; see that you see these pictures, and are prepared to make others see them.

Some of the sentences are expressed in abstract language, conveying a general truth; find concrete illustrations of every

one of these. Where the author uses one form of statement, use another of your own. See in how many ways you can say the same thing. (There are many ways of putting things, as there are many flies in the fisherman's book.)

This is the step of clearness, of detail, of picturing, of amplification and enrichment of materials. Its purpose is to make the truth clear, definite, concrete, and so warm, living, and ready for action.

Read the chapter, paragraph by paragraph, asking yourself, "What question is answered by this paragraph?" "What short statement will precisely express the point of this paragraph (and so be the answer to the question just framed)?" "What maxim, or text, or proverb, or pithy saying applies at just this point?" "How is this paragraph related to the whole? Does it express a new thought, or amplify one already developed? Does it suggest a paragraph or sentence in another connection? how does it follow from what precedes? how lead to what follows? in a word, if it is a link, what are the co-ordinate links?

Make an outline of the chapter or the book, with heads and sub-heads, being careful not to make heads sub-heads, or sub-heads heads. And, with all this thinking, be alert for personal meanings, for applications.

This is the step of comparing, condensing, generalizing, binding together into wholes. Its purpose is to get to the truth by weeding out ideas that seemed true when standing alone, but which, on comparison, are seen to be false; and, by massing and organizing to make our mental forces into regular troops, instead of guerillas and bushwhackers.

To sum up: First, a rough general view, such as a civil engineer might gain by riding over the country he is to survey. Second, clearness as to facts; warmth in details; putting yourself into the thing seen, or a thing felt. Third, compacting parts into wholes, seeing ends from beginnings, organizing for action. And at each step the thought of personal assimilation, and of use: "What does this mean to me? Is it true? Could I defend it? Do I disagree with it, and why? How can I use, apply, follow, live it? How make it live in the minds and lives of my pupils?" *Syllabus to Point of Contact.* Hervey, pp. 3-5.

"What? Why? What of it?" is a plan of study of alliterative methods for the teacher, emphasized by Prof. W. C. Wilkinson, not as original with himself, but as of venerable authority. "It is, in fact," he says, "an almost immemorial orator's analysis. First, the facts; next, the proof of the facts; then the consequences of the facts." This analysis has often been expanded into one known as "The Five W's: When? Where? Whom? What? Why?" *Teaching and Teachers.* Trumbull, p. 120.

Goethe says: "Nothing is worse than a teacher who knows only as much as he has to make known to the scholar." *Teaching and Teachers.* Trumbull, p. 123.

In the study of the Sunday-school lesson the teacher should have three principal ends in view: 1. To teach a thorough understanding of its meaning; 2. To ascertain the practical lesson which it teaches; 3. To find the illustrations and explanations by which it can be made plain and impressive to his class. *How to Teach the Bible.* Gregory, p. 30.

XXI. THE TEACHING PLAN

Among the advantages of preparing a teaching plan are the following:

1. The elimination of the unessential. When the drift of the lesson and its central thought have been determined, it will be comparatively easy to separate minor and incidental points from those which bear directly upon the main point to be emphasized. This can best be done by the careful preparation of a teaching plan.

2. Economy of time. Herein lies the secret of being able to finish the lesson within the lesson period. It is not the amount of material that causes so many teachers to come to the end of the lesson period and find that they have not reached the main point of the lesson, but it is the failure to plan the material in such a way that what is essential may be presented within a given time.

3. The lesson that is presented in accordance with a teaching plan will be followed in logical sequence, and on that account will be more easily remembered by those who are taught.

4. Better results are secured, the arrangement of the points of contact, the right setting of illustrations, and the orderly leading up to the application to be made.

The following is a teaching plan for a lesson in Acts 17:1-15, based upon the material secured in the study of our last lesson, and actually worked out in a class session:

Lesson Plan for Acts 17:1-15, especially verses 10-13.

(Prepared with reference to a class of boys from 16-18 in mind.)

1. *Preparation.*

A great international complication now under discussion. Two countries involved.

One open-minded, receptive to new influences.

The other closed, prejudiced, tied to traditions.

2. *Presentation.*

Read around Acts 17:10-13.

The Bereans:

Displayed openness of mind.

Searched the Scriptures daily.

Studied to see whether these things were so.

The Thessalonians:

Go back and read Acts 17:1-10.

Map showing relative location of and distance between Thessalonica and Berea.

Would not receive the Gospel themselves and would not allow others to receive it.

Traveled fifty miles to make a discord.

Incited the mob to riot.

3. *Association or Comparison.*

Note the contrast between the Bereans on the one hand, and the Thessalonians on the other.

Note a similar contrast in the reception of Christ, by the woman of Samaria on the one hand, and the Scribes and Pharisees on the other.

The same kind of contrast to be noted in the business methods of two men, one progressive, up-to-date, open-minded, with reference to new methods, searching to see whether they are desirable; the other, with a closed mind, prejudiced against everything that is new, trying to hold others back in their progress.

4. *Generalization.*

The proper attitude toward a study of the Scriptures,

or any other truth, one of open-mindedness, sympathy, and eager search and inquiry.

The duty of honest inquiry. Doubt is not a sin. The sin is in the closed mind.

5. *Application.*

Are you a Thessalonian or a Berean?

Do you find yourself questioning with reference to statements that are made to you? Not a wrong attitude if accompanied by open-mindedness, sympathy and a desire to know the truth.

The Bereans believed. Men say, "I can't believe." One cannot believe until he has studied something to believe.

FIVE STEPS OF THE TEACHING PLAN.

1. Preparation. It is the object of this step to effect in the student a relation to the lesson, to establish a point of contact. This is usually done by an illustration. If possible, the illustration should contain a point similar to that to be emphasized in the lesson. Any new material should be introduced under this heading.

2. Presentation. Here the new material is introduced. The reading of the passage will now generally be in order. The facts of the lesson are brought out and their connection with the facts of previous lessons. Maps and pictures may be introduced at this point.

3. Association or comparison. By comparison, contrasting, illustrations, by placing the material in new relations, the endeavor is here made to get further suggestions. This is really "the working up" of the lesson.

4. Generalization. We have now the introduction or statement of general principles arising out of the material secured under the head of Presentation, and worked up under Comparison.

5. Application. Here we have the relation of the generalization to the individual life of the student.

REFERENCES FOR READING.

How to Teach the Bible. Gregory, pp. 38-44.
Teaching and Teachers. Trumbull, pp. 125-137.
**The Teacher and the Child.* Mark, pp. 57-87, 154-165.
Normal Course. Pease, Second Year, pp. 160-163.
**Primer on Teaching.* Adams, pp. 67-90.
How to Plan a Lesson. Marianna C. Brown, Ph.D., pp. 26-67. (50 cents.)
How to Conduct the Recitation. Charles McMurry, Ph.D., pp. 14-20. (25 cents.)

ILLUSTRATIVE QUOTATIONS.

Whereas, with few exceptions, there had been a large amount of teaching, but very little thinking about it, the nineteenth century laid new emphasis on the method of teaching. Some of the finest ideas which have ever entered into the human mind have failed of their influence, because the men that had them did not know how to present them. On the other hand, ideas that have greatly influenced men have owed much to the form in which they were expressed. The vast influence of the Bible writers, for example, does not reside merely in what they say, but in the manner and spirit in which they say it. *The Teacher and the Child.* Mark, p. 58.

In the work of instruction each methodical unity should be carried through the following steps:

1. It should introduce the new lesson by means of a preparatory discussion.
2. Present the new lesson.
3. Compare the new in its parts and with older ideas and their combination.
4. Draw out the general results of this comparison, and arrange them in systematic form.
5. Convert the knowledge acquired into use.

These steps may be fairly illustrated in their general outlines by an analogy taken from the work of a farmer. 1. The soil is ploughed, harrowed, and made ready for the seed. 2. The grain is sowed upon the ready soil and raked in. 3. The growing grain is cultivated and the weeds destroyed. 4. The harvest is brought in. 5. The grain is used for practical purposes of food.

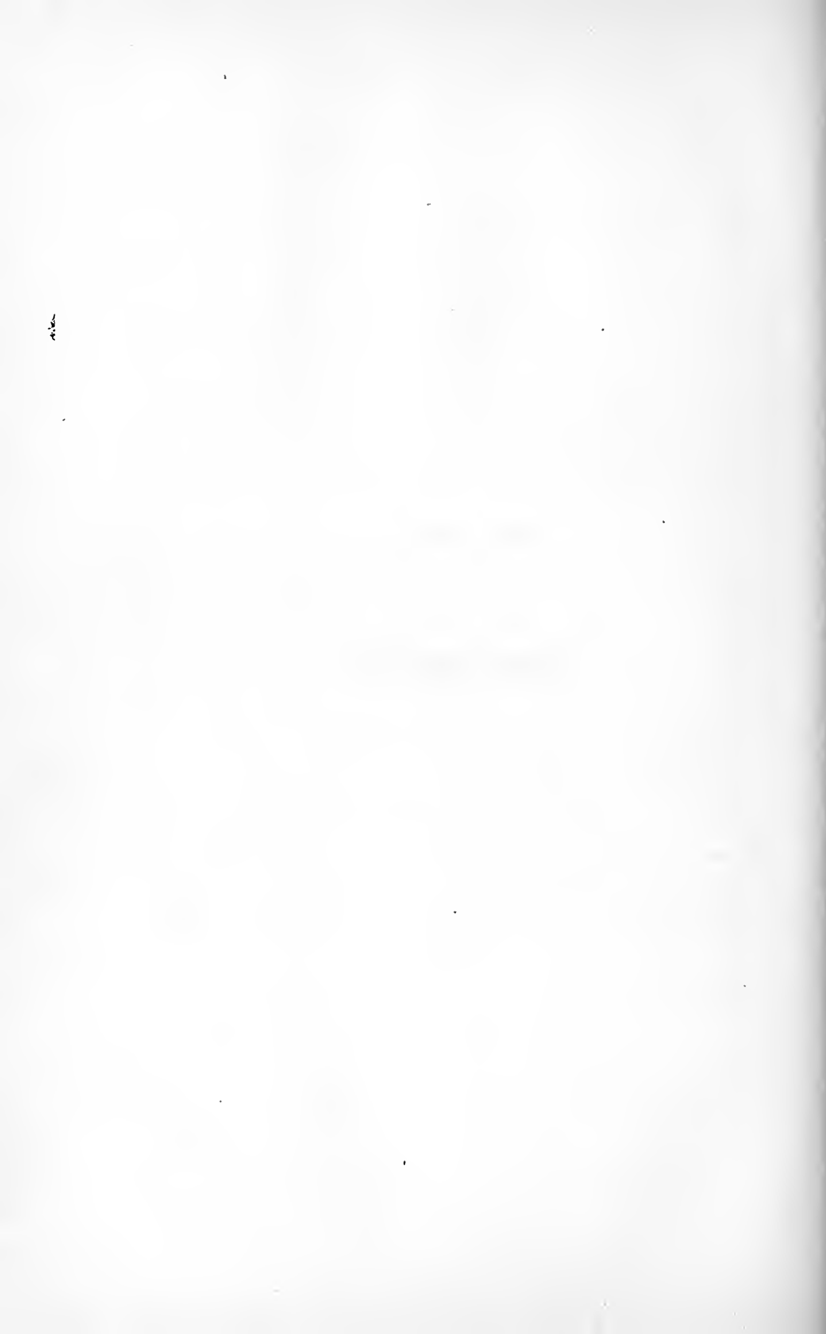
The analogy is so complete that it scarcely calls for a commentary. The preparation is the preparing of the soil of the mind for the seed-corn of instruction. The presentation is sowing the seed upon this prepared soil of the mind. The third stage is the cultivation of the growing crop, the working over of the knowledge just acquired by means of comparison. The fourth step is the harvest time, the drawing out of the general truth or law involved in the lesson. Finally, the particular uses to which the harvest grain is put, the application of acquired knowledge to the practical uses of life. *How to Conduct the Recitation.* McMurry, pp. 16, 54.

Sometimes when our aim is historical or biographical we do well to follow the course of the history pure and simple, merely illustrating our lesson by reference to current or familiar events. Slightly differing in plan and conception from the historical method would be the biological; according to which we should follow the order of growth and development, and take nature's story rather than man's as our guide. *The Teacher and the Child.* Mark, p. 80.

Our preparation of a lesson may be far too rigid; that is, if we intend to follow out that lesson on precisely those prepared lines when we come with it into class. Our preparation should give us full command of the subject-matter by bringing into shape and clearness our own thoughts upon it; and generally speaking, the lesson will follow more or less closely the lines we ourselves have sketched out. But every lesson should be regarded by the teacher as plastic and, in a sense, unfinished, until the interplay of thought between teacher and pupils gives it its final form. *The Teacher and the Child.* Mark, p. 74.

It does not require a prophet to see that the five steps in careless hands will degenerate into a dry mechanical routine. It might be even worse than text-book lore, for a good text-book is always better than a poor teacher. It is not intended that this plan and these principles shall make a slave of the teacher, but that by a hard-earned mastery of their details, and by a successful application of them to the concrete materials of study he gradually works his way out into the clear daylight of conscious power. In this way the teacher becomes a skilled architect, with clear ideas of the strength and resistance of materials. *How to Conduct the Recitation.* McMurry, pp. 17-18.

John Bright is reported as saying, that whenever he made a speech he had a care to know in advance how he was to begin that speech. He commonly knew what was to be the substance of that speech; although circumstances might change much of its tenor or its phrasing as it proceeded. But, whatever play there might be at any other point, he always knew, before he began a speech, how he was going to end it. *Teaching and Teachers.* Trumbull, p. 133.



PART FOUR

FINAL SURVEY

XXII. THE TEACHER'S RELATION TO THE INDIVIDUAL STUDENT

We have considered "The Teacher: His Work, Qualifications and Preparation"; "The Student: His Physical, Mental and Spiritual Nature"; "The Lesson: The Teacher's Approach to the Student." The three remaining lessons will, in a sense, be a review of those which have preceded under the above captions, for while they will be studies in new topics, they will bring in review before the mind many of the principles already discussed. That portion of the hour usually given to a demonstration of a method of teaching might profitably be spent for these three sessions in reviewing the entire course up to this point in preparation for the examination, seven lessons at each session.

Up to this point we have been examining, to a very large extent, the relations of the teacher and the student in the classroom. In the lesson now before us we have to examine some of those relations which should exist between teacher and taught, not only in the classroom, but outside as well—"the teacher's other work than teaching."

1. We remind ourselves, first of all, of the principle to which we have already given some attention in our second lesson, that we must not divorce the work of teaching from the personality of the teacher. A crude conception of instruction is that it is a perfunctory passing over by the teacher to the student of certain facts or items of knowledge. A truer conception of teaching is that it is a flowing of influence through the personality of the teacher to the student, a saturation of the knowledge which the teacher

would convey with the character of the teacher himself. What Phillips Brooks said of preaching is equally true of teaching: "Preaching is the communication of truth by man to man. It has in it two essential elements, truth and personality. Neither of these can it spare, and still be preaching. * * The truth must come really through the person, not merely over his lips, nor merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being. * * I think that, granting equal intelligence and study, here is the great difference which we feel between two preachers of the Word. The Gospel has come over one of them. The Gospel has come through the other."

This means, among other things, that the teacher must love the student and endeavor to influence him, not only through his intellect, but through his affectional nature as well. "Aim at the heart in your preaching" was the advice of an experienced preacher to a class of graduating divinity students. "Not every man has a head, but every man has a heart. If you aim at the head you will miss some of your hearers. If you aim at the heart you will hit them all. Aim at the heart."

There is one very apparent reason why this personal and intimate relation should be sustained between teacher and student. Except for it the instruction of the teacher will not carry sufficient weight to offset the evil influences which are at work in the student's life daily and hourly, and which it is one of the duties of the teacher to overcome. The teacher who is with the members of his Bible class but one hour in the week, and knows nothing of their life beyond that hour, can hardly be expected to stem the tide of influences that are at work upon the character of the student during the other one hundred and sixty-seven hours of the week.

2. Most of the following influences in the life of the

student may be contributory to the end that the teacher has in view in his instruction of them, or they may be opposed to that end. Hence the necessity that the teacher should be familiar with them in the case of each individual student and enter into them so far as possible.

(1) The teacher should be familiar with the home life of the student and know whether the influences there are making for or against his advancement in religious instruction. Intelligent and systematic co-operation between parents and teachers in the instruction of youth is most desirable.

(2) Familiarity with the character of the business in which the members of his class may be engaged, its hardships or its peculiar temptations, will greatly assist the teacher in shaping his instruction and in entering sympathetically into their business aspirations and drawbacks.

(3) The same principle holds with reference to younger classes, the members of which may still be attending school. Here notably a study of the methods of instruction which obtain in the schools among boys or young men of the age of his students, will be a valuable assistance to the Bible class teacher.

(4) The companionships of a boy or young man may make or mar the character. They will go far towards destroying all the good effects of a teacher's instruction. On the other hand they may be made to subserve the work of instruction. The teacher should attempt the difficult task of wisely guiding the student in his selection of companions.

(5) What is true of companions is equally true of recreations. The more the teacher can enter into these with his students the more easily will he be able to guide them. This, too, will furnish a key to the question of companionships.

(6) In no particular may the teacher be more helpful to the student than in advising him about his reading

—suggesting books that are both interesting and instructive, and adapted to the particular stage of his growth in the mental life.

(7) But with no point of the student's life should the teacher be more familiar than with besetting temptations, those which come to him from the nature of his home, his occupation, his companions, his recreation, his reading. These are to be met by offsetting influences which the teacher should study to set in motion lest the instruction of the classroom may be entirely neutralized by them.

3. The teacher may establish social relations with his students by visiting them in their homes, or inviting them individually or collectively to his own home, or by means of outings, or visits to points of interest. It has been said that the two principal positions of the two great English teachers, Arnold and Bowen, were that, first, the teacher must at all hazards secure interest, and, second, that the students must be at ease with the teacher.

4. Absentees should be followed up with scrupulous care, especially after their first absences, either by note or a personal visit. The habit of absence once formed, like other habits, is difficult to break.

5. The connection between teacher and student may be greatly strengthened by the writing of letters. A letter is more of an event in the life of young people than among those who are older, and will be gladly welcomed. Notably will such letters be effective during a period of separation between teacher and student, either when the teacher may be called away on a trip, or when for any reason the student may be absent. Some teachers keep a roll of the birthdays of the members of their classes and write to them as these come around. A letter at such a time may be very effective.

6. Illness among members of the class especially should not be overlooked. A visit at such a time, some delicate

attention, will be greatly appreciated, and a tie is apt to be thus formed that cannot be easily broken.

7. But by far the most important work that the teacher has to do with the individual student is to win him to a complete acceptance of Christ. The Bible class teacher has a peculiarly favorable relation to the student to accomplish this result. It is his province to lay a broad foundation of religious instruction which is the first requisite in forming an intelligent personal relation to Christ. Young men and boys who will not confide in their parents or most intimate friends concerning their religious feelings and convictions will often respond to the approaches of a tactful and sympathetic Bible class teacher on this subject. The persistence and earnest solicitude of such a teacher have led thousands of young people to dedicate their lives to God. Especially should the teacher avail himself of those periods in the life of the student at which experience has demonstrated that they are most sensitive to leadings of this kind. The youth of fifteen or sixteen should be the object of the most tender solicitude on the part of his teacher, who should with the greatest wisdom and tact watch his opportunities for leading him into conscious relation with his Lord.

REFERENCES FOR READING.

*_Teachers and Teaching._ Trumbull, pp. 241-377.
How to Teach the Bible. Gregory, pp. 74-78.
Principles and Ideas for the Sunday-school. Burton and Mathews, pp. 98-109.
Unconscious Tuition. Huntington.

ILLUSTRATIVE QUOTATIONS.

I can particularly recall two of my teachers, out of several. One made it his whole endeavor to instruct. He declared the truth explicitly and with plainness; but he was at no special pains to influence his scholars personally. The other was a man of less knowledge, but was possessed with zeal for souls. His "teaching" was out of the question-book, and was somewhat perfunctory. But when the "lesson" was over, then that teacher would reach forward to his class, and, laying his hands tenderly on the knees of one scholar or another, would

look into the scholar's eyes, with eyes that were brimming with loving tears, and would say, with a tremulous tenderness that carried the weight of his whole soul into his words: "My dear boy, I do wish you would love Jesus, and give him your whole heart!" All the instruction out of the question-book of one of those classes, and out of the great brain of the teacher of the other class, has long ago passed from the mind of the scholar who tells of this; but the influence of that persistent pleader for Christ and for souls is fresh and potent to-day; and the pressure of these loving hands on that scholar's knee is felt, after half a century, as while those faithful hands still rested there. *Teaching and Teachers.* Trumbull, p. 254.

We are taught, and we teach, by something about us that never goes into language at all. I believe that often this is the very highest kind of teaching, most charged with moral power, most apt to go down among the secret springs of conduct, most effectual for vital issues, for the very reason that it is spiritual in its character, noiseless in its pretentions, and constant in its operation. *Unconscious Tuition.* **Huntington, p. 211.**

Tho' truths in manhood darkly join,
  Deep-seated in our mystic frame,
  We yield all blessing to the name
Of Him that made them current coin;

For wisdom dealt with mortal powers,
  Where truth in closest words shall fail,
  When truth embodied in a tale
Shall enter in at lowly doors.

And so the Word had breath, and wrought
  With human hands the creed of creeds
  In loveliness of perfect deeds,
More strong than all poetic thought;

Which he may read that binds the sheaf,
  Or builds the house, or digs the grave,
  And those wild eyes that watch the wave
In roarings round the coral reef.

—Tennyson.

There is still another department of week-day work which the benevolent Sunday-school teacher will find it pleasant to perform. It consists of the various friendly services which he may render to his pupils in advising and aiding them in the selection of employment, the performance of their duties, the encounter of ordinary trials, or in more serious difficulties in which they may be occasionally involved. It is, in short, to act the part of an elder and wiser friend, to whom they may appeal for assistance and counsel, and who may help them to steer clear of many of the temptations and difficulties of life. A wise teacher in this way may aid also in the ordinary educa-

tion of his pupils by kindly inquiries about their studies; offering suggestions in regard to their reading, and to the division and employment of their time, and counsels as to their companionships and amusements. *How to Teach the Bible.* Gregory, pp. 77-78.

At the busiest period of his life, when he was preparing lectures which filled his class-room with crowds of students and publishing the books which won him a world-wide reputation, he regularly spent four hours a day walking with students, besides having one student at dinner with him and another at supper. *Imago Christi.* Stalker, p. 278.

XXIII. THE TEACHER'S MISTAKES

1. In regarding telling as teaching. It cannot be too often repeated that "telling is not teaching." Only that which the student thinks out for himself becomes a part of his mental and spiritual equipment. It may be easier to impart the information to the student than to lead him through the comparatively painful process of discovering for himself, but the imparting of information is not all of teaching. A form of this mistake is to allow a bright student to absorb the time of the class. The telling of the answer to every question by one or a few of the more alert members of the class is as objectionable as the giving of the answer by the teacher.

2. In regarding knowledge as an end in itself. Character is the end of education. Knowledge is only a means to character. The teacher's work, therefore, is to lead the student through knowledge to character. In the spiritual realm mere knowledge is not productive of spiritual life any more than in the intellectual realm mere knowledge is productive of power.

3. In regarding the subject as more important than the student. It must be borne in mind that the subject-matter even in biblical instruction is not an end in itself. The statements of the Bible are the channel through which the teacher conveys to the student a knowledge of God and spiritual truth and influences him to a life of righteousness.

4. In thinking that it is sufficient to keep just ahead of the student. It is only as the teacher has fathomed all the

depths of a subject, explored it in all its length and breadth, and studied the relations of its various parts, that he is fully prepared to guide the student intelligently even over a portion of it. The teacher whose spiritual experience is shallow will find himself powerless when he comes to lead his student into the larger spiritual life. Henry Moore said to Southey, who asked him why he could not write a life of John Wesley, "Sir, the well is deep and there is nothing to draw with."

5. In neglecting fresh preparation for each lesson. The manna must be gathered each day for the uses of that day. The fact that the teacher has a general knowledge of the subject to be taught, or has covered the lesson with other classes, should not keep him from studying the subject in hand in the light of later knowledge and experience.

6. In assuming that the same mental faculties are not used in the study of the Bible as in the study of any other subject. A false distinction is sometimes drawn between intellectual and devotional Bible study as though all the powers of the intellect were not brought into requisition in the devotional use of the Bible. Devotional Bible study may be more than intellectual Bible study, but cannot exclude it.

7. In ignoring the physical life of the student in his mental and spiritual instruction. The body conditions the mind and the spirit. Anything that affects the physical comfort or welfare of the student may effectually prevent him from receiving clear apprehensions of the truth, or from wanting to adopt it into his life. From fresh air in the classroom to the kind of recreation which he enjoys, the teacher should be fully familiar with the physical aspects of his student's life.

8. In not suiting the lesson material to the age of the student. A given lesson might be regarded as so much cloth from which a suit is to be made. No tailor thinks of

cutting the cloth until he has learned the measurements of the person for whom the suit is intended. The same lesson material may be worked up into an entirely different generalization and application, as it is to be taught to a boy of twelve, a youth of eighteen, or a man of twenty-four.

9. In teaching boys principles that cannot be immediately applied. Boys are impatient of delay in putting into action plans and purposes that are to be wrought out. Ideals should be presented that will admit of immediate effort at realization. The application of the lesson that belongs to the man should not be brought to the attention of the boy.

10. In trying to teach without first having order and attention. The teacher should not commence the actual study of the lesson with lack of attention any more than he would commence the lesson in the absence of the students and proceed with it after their dismissal. Much depends upon starting right. The step of preparation is all important. An illustration, a startling question, a point of contact is needed to call in the wandering mental activities of the student and rivet his attention on the subject in hand.

11. In failing to connect new truth with previous acquisitions. What does the student already know into which this new thought can be conveyed or to which it may be attached should be the question of the teacher with the preparation of each lesson. Especially in the realm of religious instruction should the teacher seek to find a point in the experience of the student on which to base his teaching.

12. In insisting upon the language of the book in the recitation. Verbal memory is not the most important kind of retention. It is far from being an evidence of the appreciation of the lesson by the student. While the memorizing of Scripture has its important place the student should be tested by being asked to put the statements of the Bible into his own language.

13. In neglecting the picture element in instruction. The Bible is at many points a book of pictures. He who has no imaginative instincts cannot fully understand it. Whether it be the material picture made by the artist and photographer and presented to the eye, or the mental picture presented by the teacher to the imagination, either is of great importance in conveying an adequate apprehension of the lesson.

14. In useless stirring of the emotions. This mistake may be made in exciting the feelings to too great a tension from which there is sure to be an unhealthy reaction, or in arousing the emotions without furnishing an immediate outlet for their legitimate use. The stirring of the religious feelings should naturally lead to an appropriate effort of the will in the line of endeavor.

15. In expecting a mental and spiritual upheaval as a necessary attendant of conversion. It should be expected of the child who has had normal religious instruction from his earliest days of conscious intelligence that he should pass naturally and easily during the adolescent period into a personal acceptance of Christ, and the responsibilities that accompany that relationship. The adult, the trend of whose life has not been opposed to the teaching of Christ, may also be expected, though with a greater effort of the will than in the case of the youth, to come into conscious relations with Him without the storm and stress of the conversion, for example, of Paul.

16. In using language unfamiliar to the student. There must be a common basis of communication between teacher and taught in order to effective teaching. For a teacher to think and speak in language far removed from that which the student uses is the same kind of absurdity, though less in degree, as it would be for an Englishman who can speak no French to attempt to teach a Frenchman who can speak no English.

17. In trying to teach too much in one lesson. Not what the student hears but what he takes in and remembers is the test of the value of a lesson. Better one or two points firmly fixed in the mind than a dozen hastily skimmed over without assimilation. Industry, not hurry, should be the key-word. Especially does this obtain in religious instruction, in which truth must be given time to sink into the life and develop into character.

18. In forcing unnatural applications of the lesson. Exotic plants are not the most sturdy. Teachings that do not grow naturally out of the lesson, drawing their power directly from the truth on which the lesson is based, will not be the most fruitful in the student's life. Better draw no moral at all than artificially graft teachings, which it is desired to impress, on lessons to which they do not belong. A similar error is sometimes made by teachers in their study of the lesson in hastening to gather applications for the lesson before making a full study of the lesson material.

19. In neglecting reviews. This is one of the most common mistakes of inexperienced teachers. Under the pressure of limited time the temptation is to hurry on to the end of the lesson in forgetfulness of the fact that "not what a man gains but what he keeps constitutes his wealth."

20. In putting long and involved questions. The mind of the student should not be embarrassed by the necessity of deciphering the meaning of the questions. It is supposed to have enough to do to recall and frame the answer to the question, which should be so simple and transparent as not to detain the powers of the mind in its solution before proceeding to the preparation of the answer.

21. In not exercising patience in securing replies to questions. This mistake may be shown over the slowness of the student in furnishing correct answers to the question, which may oftentimes be due to the awkwardness of the teacher in framing the questions, or, what is more common,

lack of patience may be displayed in the readiness of the teacher to supply the answer himself when he finds that it is not immediately forthcoming from the class.

22. In using illustrations from fields not familiar to the student. This mistake is a violation of the very fundamental principle of an illustration which is supposed to be something that sheds light on an unfamiliar subject. The folly of using something unfamiliar to shed light on something that is likewise unfamiliar is most apparent.

23. In teaching without a definite end in view. The very first question the teacher should ask himself after he has gathered his lesson material, and before it is organized, should be, "What is my object in teaching this lesson? What particular point am I to impress upon the class? What is the dominant impression I desire to make?" This having been determined he should not lose sight of it until the lesson has been completed.

24. In dwelling upon minor points in the lesson. This mistake comes from the lack of a comprehensive teaching plan, from a failure to gather all the lesson material together and to weigh the relative value of points secured and then to cast the whole in such form as to lead up to a definite end. In short, this common error arises from a lack of study and method.

25. In regarding instruction as the sole work of the teacher. This mistake is kindred to the one of regarding the subject-matter as of greater importance than the student. It must not be overlooked that the teacher has to do with a life full of spiritual possibilities and that all agencies, whether of instruction, personal example, or influences of friendship, should come within the sphere of the teacher's use. The disciples of Jesus were not simply His disciples, they were His friends, and all the influences of friendship, as well as of instruction, were brought by Him to bear upon their development.

REFERENCES FOR READING.

**Mistakes in Teaching.* Hughes.
How to Teach the Bible. Gregory, pp. 67-69.
The Seven Laws of Teaching. Gregory, pp. 25-27; 45-47; 60-64; 78-80; 102-104; 116-117; 132-134.

ILLUSTRATIVE QUOTATIONS.

The teacher should lead or guide his pupils through the garden of knowledge, and show them which kinds of fruit are beneficial and which injurious; he should also show them the best means of obtaining the fruit, but he should not pluck it for them, and eat it for them and digest it for them. He should teach his scholars how to think; he should not do the thinking for them. *Mistakes in Teaching.* Hughes, p. 93.

In the same way, writers for children often seem to suppose that they are placing themselves on the child's plane by the use of certain kinds of youthful expressions and by a kind of forced intimacy of manner, while the situations, the motives and raw material out of which the story or article is made, are foreign to the child's perception, thought or feeling. *The Point of Contact in Teaching.* DuBois, p. 86.

In connection with this clear, intelligible use of words, the teacher should take the child's mind back to its own past experiences, should remind him of facts in his experience, the recollection of which may contribute to the production of a distinct idea of the place, scene or event. Thus in describing an historical event the several features should as far as possible be related to analogous events in the child's small world. *The Teacher's Hand Book of Psychology.* Sully, p. 296.

There is first of all the law of transmutation. These great rich feelings that sweep through the soul are not ends in themselves. Unfortunately, many go to the theatres or read the thrilling book, merely for the excitement of the emotions produced. But every engineer understands that he must not fire up the engine unless he has some work to do. The feelings are aroused for the purpose of securing the motive power to some great action. And if the emotions are quickened and the aspirations stirred, to be forgotten again in an hour, then the soul is injured. Little by little the finer feelings will harden, the soul will put on a veneer, and it will be all but impossible to reach these persons. *The Feelings: Their Uses and Laws.* A sermon by Newell Dwight Hillis.

A Commission from the British Parliament was once set to investigate the language of the coal-miners and other laborers of England, to ascertain the possibility of diffusing useful information among them by means of tracts and books. It was found, as reported, that their knowledge of language, in a large number of cases examined, was too meagre to allow of such means of instruction. *Seven Laws of Teaching.* Gregory, p. 63.

Study constantly and carefully the pupil's language to learn what words he uses and the meanings he gives them. Secure from him as full a statement as possible of his knowledge of the subject, to learn both his ideas and his mode of expressing them, and to help him to correct his language. Express your thoughts as far as possible in the pupil's words, carefully correcting any defect in the meaning he gives them. Use the simplest and fewest words that will express the idea. Unnecessary words add to the child's work and increase the danger of misunderstanding. Use short sentences, and of the simplest construction. Long sentences tire the attention, while short ones both stimulate and rest the mind. *The Seven Laws of Teaching.* Gregory, p. 59.

A more serious fault is that of those who, failing to find anything in the lesson, try to graft something upon it, and make it a mere cart to carry their own fancies on. *The Seven Laws of Teaching.* Gregory, p. 26-27.

The first violation of the law is the total neglect of reviews. This is the folly of the utterly poor and idle teacher. Second comes the wholly inadequate reviews. This is the fault of the hurried and impatient teacher, who is more anxious to get through the book than to get the book through the mind of his pupils. The third mistake is that of delaying all reviews till the end of the quarter when, the lessons being wholly forgotten, the review amounts to a poor and hurried relearning, with little interest and less profit. The fourth blunder is that of degrading the review into a lifeless repetition of the same questions and answers as those used at first. This has the form of a review without its power. *The Seven Laws of Teaching.* Gregory, p. 133.

XXIV. JESUS AS A TEACHER

1. Preaching and teaching. While everyone feels that there is a difference between preaching and teaching, it is a difference that is not easily analyzed or described. The following distinctions may therefore be subject to modifications and will certainly not be acceptable to all:

(1) The preacher as a rule presents great principles or truths without necessarily disclosing the processes by which these results have been reached. The teacher deals with certain facts, and the processes by which these facts are developed into generalization are carried on in the classroom.

(2) The method of the preacher is one of inspiration, the method of the teacher is one of instruction, a process of building "line upon line, precept upon precept."

(3) The preacher's method is one of sacred oratory in the literal sense of that word. The teacher's method is usually conversational.

(4) The preacher speaks to a silent audience. Teaching as a rule consists of the interchange of question and answer, the play of discussion between teacher and taught.

(5) The preacher speaks to a large number. The larger the audience the more inspired are his utterances likely to be. The teacher does his best work with a small number.

2. Jesus was pre-eminently a teacher. As a rule, Jesus carried his auditors with Him through the processes by which He arrived at the principles He presented; He did not indulge in impassioned utterances intended to sweep men into the Kingdom of Heaven by the force of eloquence;

one can hardly imagine that He was other than conversational in His method of teaching; we find Him calling out the opinions and suggestions of His auditors and building the discussion upon them; He did not seem to covet the opportunity to speak to multitudes, but dealt with the few or even with a single individual. His recorded utterances that might be designated as sermons or discourses are few in number, while there were scores of personal interviews or talks with small groups. Of course, Jesus did preach as well as teach. It is said of Him that immediately after His temptation He began to preach. He applied to Himself the words of Isaiah, "He anointed Me to preach the good tidings to the poor." But, as sometimes happens in the case of a preacher, the teaching elements of His preaching were so dominant that people thought of Him as a teacher, and it is sometimes difficult to say at what point He was preaching and at what point He was teaching. It is recorded of Him that He went about teaching and preaching, but His work as a teacher was evidently the dominant impression left upon the minds of those about Him. He was familiarly known as Rabbi, Master, the title given by the Jews to their teachers. Several times it is said of Him that He *taught* in the synagogue, and at least once that He *taught* the multitudes. One would have little hesitation in saying that His greatest work was in the training of the twelve who were called His disciples and might be regarded as His class of students.

3. Elements of power in Jesus as a teacher. We turn our attention to those characteristics of Jesus which mark Him especially as a teacher—the characteristics He possessed aside from the spiritual endowments He might have had, even if He had not been pre-eminently a teacher. It would be interesting for the student to go through the Interwoven Gospels, making note of each reference to Jesus as a teacher, and from these statements constructing his

own category of the elements which contributed to the effectiveness of Jesus as a teacher. Those who cannot take the time to do this original work should study the following passages (the first verse only of the passage in any case being indicated):

John 1:14; John 14:16.
Matt. 7:29; Mark 1:22.
John 1:35; Luke 9:55; John 20:27.
Matt. 4:1; Luke 4:17; Luke 24:27.
John 1:48; John 2:24; Luke 9:47.
Luke 4:17; Luke 10:26.
John 3:1; John 4:1.
Matt. 13:1; Matt. 25:1; Luke 15:1.
Matt. 21:19; Matt. 22:19; John 13:14.
Matt. 19:21; Matt. 12:50.
Matt. 5:46; Matt. 7:3, 16.
Mark 8:36; Luke 7:40; Luke 10:25, 30.
Matt. 21:24; Matt. 22:45; Luke 6:9.
Luke 4:20; John 3:3; John 4:10.
Matt. 12:1; Matt. 26:45; Mark 6:31.
Luke 11:1; John 15:15.
Luke 4:28; John 4:39.

(1) His personality. It was said of Him that He was full of "grace and truth." So thoroughly did He embody His own teaching in His life, so much of an example was He of that which He presented in His teaching, that He could say of Himself, "I *am* the truth."

(2) His authority. The people immediately detected the strong note in His teaching and distinguished it from the teaching of the Scribes and Pharisees. Whether it was less wavering, less mechanical, more consistent, it is very evident that He spoke with full confidence of the truth of that which He was presenting.

(3) His sympathy. Whether in the call to His disciples, in tender response to their hesitation, "Come and see," or in

His patience with slow learners, as in His rebuke to those who would bring fire upon the Samaritans because they would not receive Him, or in His forbearance with the doubting Thomas, the sympathy of Jesus towards those whom He would teach was most evident.

(4) His simplicity. "Without a parable, He spake not unto them," and yet His parables in their superficial meaning at least were extremely simple as were all His illustrations. The Beatitudes, the teaching about the bread of life, the analogy of the vine and the branches, are all clear and transparent and marked by the greatest simplicity.

(5) His knowledge of Scriptures. So familiar was He with the law and the prophets that He could bring immediately to bear upon the tempter appropriate verses of Scripture, could turn without hesitation to the needed place in His reading in the synagogue, or, more remarkable still, could charm the two disciples as they walked to Emmaus by "beginning from Moses and from all the prophets and interpreting to them all the Scriptures, the things concerning Himself."

(6) His knowledge of men. It is said of Him that He "knew all men." He could detect the "reasoning of the heart" of the disciples when they disputed among themselves who should be the greatest. He excited the surprise of Nathanael by being able to detect the drift of his thoughts while he sat under the fig tree.

(7) He proceeded from the known to the unknown. To Nicodemus He unfolded the Sonship of God in the terms of the new birth and compared the moving of the Spirit of God with the coming and going of the wind. With the Samaritan woman He proceeded from the water of the well to the living water of which if she should drink she would not thirst again.

(8) His adaptation. Whether with Nicodemus, the teacher of the Jews, or with the humble Samaritan woman,

He was equally natural and at ease in the manner of His approach on the great subjects to be discussed and adapted His teaching with equal facility to both.

(9) His illustrations. Regarding His parables as illustrations, as indeed they were in essence, the reader finds a wealth in these gems scattered in bountiful profusion throughout the teachings of Jesus. Seven of them are gathered in the thirteenth chapter of Matthew—the parables of the sower, the good seed and tares, the mustard seed, the leaven, the treasure in the field, the goodly pearls, the net; three of them in the fifteenth chapter of Luke—the parables of the lost sheep, the lost coin, and the lost son; two of them in the twenty-fifth chapter of Matthew—the parables of the ten virgins and talents. His illustrations are always taken from a sphere familiar to His hearers. Nature is the most fruitful source of them; the lily, the harvest field, the tree, the vineyard—all go to illustrate and enforce His thought. Object illustrations were often used by Him. The washing of the disciples' feet, the blasting of the fig tree, the tribute money, the child in the midst—all help to make clear great spiritual truths.

(10) He excited His hearers to self-activity. Jesus was not content till the mental processes of those with whom He was dealing had moved them to action. To the young man from whom He had elicited a narration of the moral law, He said, "Go sell." To those who told Him His mother and brethren were without He addressed the question, "Who is my mother and who are my brethren?" and then added, "Whosoever shall do the will of my Father, he is my brother and sister and mother."

(11) His questions. The question was a favorite method with Jesus as with many great teachers in the conveying of truth. "If ye love them that love you, what reward have ye?" "Why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye?"

"Do men gather grapes of thorns or figs of thistles?" "What doth it profit a man to gain the whole world and forfeit his life?" "What is written in the law?" He said to the lawyer who asked what he should do to inherit eternal life, and, to permit the lawyer to make his own interpretation as to who was his neighbor, recited the story of the good Samaritan. When He would stir the sensibilities and arouse the conscience of Simon, His host, He told the story of the lender and the two debtors, and asked the searching question, "Which of them loved him the most?" Sometimes questions were asked, not so much to convey a truth, as to confound His enemies. Those who were trying to implicate Him in His teaching found themselves between the two horns of a dilemma when He pointedly asked, "The baptism of John, whence was it, from Heaven or from men?" Equally confounded were they by His question, "Is it lawful on the Sabbath to do good or to do harm? To save life or to destroy it?" and by that other one, "If David then called him Lord, how is he his son?"

(12) He excited the interest and attention of His auditors. The curiosity of Nathanael knew no bounds when Jesus spoke of his experiences under the fig tree. In speaking to the Nazarenes, it is said of Him, "He closed the book and gave it back and sat down, and the eyes of all in the synagogue were fastened upon him." He excited the interest of Nicodemus by the saying, "Except a man be born anew he cannot see the Kingdom of God," and that of the Samaritan woman by His saying, "If thou knewest who it is that saith unto thee 'give me to drink' thou wouldst have asked of him and he would have given thee living water."

(13) His care for the physical condition of His disciples. He allowed them to pluck the corn in the corn fields through which they were passing on the Sabbath day and defended them in the act. He called them apart into a desert

place after their return from a tour of labor, saying, "Come apart and rest awhile." To the disciples who were so overcome that they could not watch with Him during His agony, He said kindly and pathetically, "Sleep on now and take your rest."

(14) His relation to His disciples aside from His instruction. They are spoken of as "those about Him." After He had finished His formal instruction they came to Him and said, "Lord, teach us to pray." He called them His friends.

(15) He aroused the conscience. Whether in the case of the Samaritan woman, whom He brought to a knowledge of her sins and to an acceptance of Him, or of the Nazarenes, whom He also convinced of their unbelief, and drove to desperation, He succeeded in stirring convictions and arousing the conscience.

4. Discouragements of Jesus as a teacher:

Matt. 26:56; Luke 9:45; John 12:16.

Mark 3:21; John 7:5; 20:25.

John 6:26; 6:66.

Mark 14:1; Luke 6:7; John 8:3.

Matt. 26:31, 36; Luke 6:11, 12.

Mark 16:7; Luke 9:54; John 20:27.

(1) Many of those whom He taught did not understand Him. This was not only true of those who were strangers to Him, but it was especially true of His own race and of His own disciples. It is said especially of the reference which Jesus made in advance to His crucifixion that "they understood not this saying and it was hid from them." More than once it is said that they understood not certain things that were said to them at the time, and it was only after Jesus had been crucified and risen from the dead that they remembered what He had said.

(2) He met frequently with doubters. His *brethren* did not believe in Him. His *friends* thought He was beside

Himself. His *disciple* Thomas would not believe unless he were permitted to put his finger into the print of the nails and his hand into the side of the wounded Christ.

(3) Many of His followers sought material rather than spiritual benefits. They came to Him because they had eaten of the loaves and fishes and had been filled. When He spoke of His approaching trial many went back.

(4) He encountered the indifference and opposition of men. Which was harder for Jesus to bear it is difficult to say—the apathy of those who simply did not embrace His instruction or the antipathy of the Scribes and Pharisees who were constantly seeking to entrap Him and finally to put Him to death.

(5) The course of Jesus in these discouragements is very suggestive.

(*a*) He resorted to prayer. When the Scribes and Pharisees, "filled with madness, communed one with another what they might do with Jesus," "He went out into the mountain to pray." After He had prophesied that they would all be offended in Him during the night of His passion, He took them to Gethsemane and went aside to pray.

(*b*) His patience in the bearing of these discouragements and His perseverance in following up those whom He sought to influence were most marked. When He had risen from the dead, He said to Thomas, "Reach hither thy finger and see My hands, and reach thither thy hand and put it into My side." He had evidently planned that the news of His resurrection should be carried by the two Marys to His disciples and Peter.

REFERENCES FOR READING.

Imago Christi. Stalker, pp. 261-280. ($1.25.)
Jesus as a Teacher. B. A. Hinsdale. ($1.25.)
Teacher Training with the Master Teacher. C. S. Beardslee. (50 cents.)
How to Teach the Bible. Gregory, pp. 78-81.
**The Blackboard in Sunday-school.* H. T. Bailey, pp. 16-23.

ILLUSTRATIVE QUOTATIONS.

The difference between teaching and preaching is partly that preaching may appeal to the emotions, while teaching appeals to the understanding only; but chiefly that the preacher tries to bring about an immediate result, to lead to conviction, resolution, and amendment before the end of the hour, while the teacher uses a more patient process, takes a longer time and a longer look, endeavors to prepare the learner to listen to the sermon, and to assist the will gradually by informing the mind. *Principles of Religious Education.* Dean George Hodges, p. 81.

The audiences to whom Jesus preached numbered thousands, the men to whom he acted as teacher numbered only twelve. Yet perhaps in its results His work in the latter capacity was quite equal in value to His whole work as a preacher. *Imago Christi.* Stalker, p. 163.

When poor, discouraged, imprisoned John sent two of his disciples to inquire, "Art thou he that should come?" Luke says that in that same hour Jesus, instead of saying the simple word Yes, cured many of their infirmities, and plagues and of evil spirits, and unto many that were blind He gave sight. Then answering, He said unto them, "Go your way and tell John what things ye have seen and heard." "Who is the greatest in the kingdom of heaven?" asked the disciples. And Jesus called a little child unto him and set him in the midst of them. "What thinkest thou," asked the Herodians, "is it lawful to give tribute to Cæsar?" "Show me the tribute money," said Jesus. "Whose image and superscription is this?" When He would teach the greatness of a service He took a towel and girded himself and afterward said, "If I, your Lord and Master, have washed your feet, ye also ought to serve one another." When He would teach the deepest mysteries of our faith, He took bread and gave thanks and brake it and gave it unto them, saying, "This is my body broken for you." Likewise also the cup, saying, "This cup is the new testament in my blood which is shed for you." When the object itself could not be had He used mental pictures. Would He teach the attitude of God and Father toward a lost world? He did it by that vivid panorama of the prodigal son. Was it the solicitude of the Spirit? That was suggested by the picture of a woman searching the house with a candle. Did he wish them to appreciate the self-sacrificing love of the Son of God? They were to recall the good shepherd leaving the ninety and nine and going through darkness and danger to find the one which was lost. *The Blackboard in Sunday-school.* Bailey, pp. 19-20.

That was the way in which our Lord and His disciples frequently impressed a truth to which they attached peculiar importance; sometimes with a slight change in the phraseology and meaning and again in the very words first employed. "Jesus looked round about, and saith unto His disciples, How

hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of heaven." Again, "Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto them, Feed my lambs. He saith unto him the second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep." Can anyone doubt that these truths were more firmly fastened in the minds of their hearers by their threefold repetition in immediate review? Nor was that an uncommon method with our Lord, in His teaching. *Teaching and Teachers.* Trumbull, pp. 215-216.

XXV. EXAMINATION

(The examination should be a written one, and the following are the kind of questions that might be presented. The students will answer questions 1, 2, 11, 20, and select six other questions, but no more. If more than ten questions are answered only the answers to the first ten should be considered. Each answer should be marked on the basis of ten for a perfect answer. Of the 100 possible credits to be secured in this way for perfect answers to the ten questions, 75 should be considered necessary to pass the examination.)

1. Give a definition of teaching which shall embody three of its essential elements.

2. Name three qualifications for teaching that bear on the relation of the teacher to the student.

3. Why should the Bible class teacher have a knowledge of the elementary principles of instruction possessed by the teacher of any other subject?

4. Designate three illustrations of common effects of body on mind and spirit, and three illustrations of common effects of mind and spirit on body, and indicate at least one application of these effects to the teaching of the Bible.

5. Designate at least three characteristics of early adolescence and indicate how these should modify biblical instruction at this age.

6. Indicate three methods growing out of the treatment of the subject of securing and retaining attention.

7. What is helpful to memory in teaching, and what bearing has this on the memorizing of Scripture?

8. What is the relation of the imagination to memory? Of what use is the imagination in Bible study?

9. What is the relation of the feelings to character and conduct?

10. What gain does habit bring to living?

11. What is the chief faculty of the spiritual nature and with what mental capacity would you compare it?

12. To what in the student should the teacher adapt himself in his teaching? What is Apperception?

13. Describe the inductive and deductive methods of Bible study.

14. Name three objects of the review.

15. Designate five characteristics of a good question.

16. What is the chief characteristic of a good illustration?

17. Give the principal steps in a lesson study, and a teaching plan.

18. What responsibility has the teacher for the student outside of the classroom?

19. What in your opinion is the chief difficulty an inexperienced teacher has to contend with in teaching?

20. Name at least three characteristics of Jesus as a teacher, aside from the spiritual endowments which He might have had, even if He had not been pre-eminently a teacher.

ILLUSTRATIVE QUOTATIONS.

Bible knowledge is to be secured through the same mental processes as any other knowledge, and the testing of the knowledge gained by a scholar in the study of the Bible must be by the same method as his testing in any other department of knowledge. *Teaching and Teachers.* Trumbull, p. 199.

When classes reach an average of ninety per cent. and upwards in a written examination, the fact may be usually accepted as evidence that both tests and instruction have been grooved, or that much time has been wasted in drilling the more backward pupils to the sacrifice of time and opportunity on the part of other pupils. *Elements of Pedagogy.* White, p. 203.

APPENDIX

THE ORGANIZATION AND CONDUCT OF A CLASS IN THE TEACHING OF BIBLE CLASSES

APPENDIX

The Organization and Conduct of a Class in the Teaching of Bible Classes.

DEMONSTRATION OF A METHOD OF TEACHING.

A demonstration of a method of teaching by members of the class in turn should be a feature of each lesson period. That is, a member of the class appointed one or two weeks in advance should conduct the class over a Bible lesson by the same method which he follows in conducting the class of which he may be the teacher.

The following division of an hour is suggested:

8:00 to 8:05 P. M.—Opening.
8:05 to 8:10 P. M.—Review.
8:10 to 8:30 P. M.—A study of principles.
8:30 to 8:35 P. M.—Assignment of next lesson and of work thereon.
8:35 to 8:50 P. M.—A study of methods: The teaching of a lesson.
8:50 to 9:00 P. M.—Comments on method.

Of course a member of the class cannot in ten or fifteen minutes cover an entire lesson which as a teacher of his own class he occupies a half hour or an hour in covering. He can, however, demonstrate his method of teaching in a few minutes, and disclose the characteristics and faults of his ordinary teaching. He should be allowed to proceed, however, as though he had the usual lesson period, arrested a minute or two before the expiration of the time and given an opportunity to present the closing suggestions of the lesson. It would be helpful if the member appointed to render this service would place on the blackboard in advance of the session a brief outline of the teaching plan of the entire lesson so that the teaching of a portion of the lesson may be judged in relation to the whole. Arrangements for the class occasionally to visit or be visited by expert teachers would be desirable. The members of the class should be encouraged to cultivate the habit of studying the methods of the most successful teachers, visiting various Bible classes and reporting on the methods used. Successful

teachers should be interviewed as to their methods of preparation and instruction. Members of the class might profitably visit the public schools, or college classrooms, and report on the methods of instruction there observed, and on the difference in methods followed in the teaching during earlier and later adolescence.

COMMENTS ON METHODS OF TEACHING.

The comments of the members of the class on the method of teaching should be specific and searching. They should not be allowed to degenerate into complimentary platitudes. On the other hand, they should be sympathetic. It should be borne in mind that criticism is a judgment on the merits as well as on the demerits of a production. Therefore, an effort should be made to emphasize the good points of the teaching method as well as the defects. The comments on method should run to some extent along the line of the principles of teaching which have been considered. Among the comments that were offered in the course of a season in a class of this kind were the following:

The teacher talked too much himself.

Made practical application of the subject to the daily life of the student.

Made New Testament application of an Old Testament lesson.

Manner attractive to the class from the outset.

Assumed position of leadership.

No wasting of time.

Showed preparation.

Selected salient points of lesson for emphasis.

Too much sameness in teaching—not enough variety.

Should have illustrated on a blackboard.

Did not ask questions.

Teaching too abstract.

No practical point to instruction.

Outline carefully prepared.

Began with a good story.

Was interested himself.

Read scriptural references himself.

Interpreted the lesson in terms of daily life.

Alert manner.

Good illustration of "Thy word is a lamp."

Although a lesson for boys, used no drawing.

Took grasshoppers as a point of contact.

Began with references to the present-day politician.

Commenced the lesson with a diagram.

The lack of the picture element in a lesson from the 32d Psalm; no attempt to illuminate such words as "Transgression," "Sin," "Waxing old of bones," "Moisture."

Presented effective incident and appeal at the close.

Appealed to love of heroism.

Made practical application of the lesson.

Questioned the students in rotation in order of seating.
Made an earnest appeal to the members of the class.
Made the members of the class think.
Presented the truth to the class through his own personality.
Used language beyond the comprehension of class.
Evidently had a plan for the lesson.
Presented clear outline of the whole lesson.
Proceeded systematically.
Did not review before commencing the lesson in hand.
Had good way of asking questions.
Had prepared his questions.
Did not give due weight to all answers.
Did not address questions to special men.
Answered a question not answered immediately by class.
Used elliptical questions.
Made a good word picture of the scene.
Good contrasts.
Should have had a map.
Was drawn into controversy.
Made an appeal to conscience.

THE COURSE OF BIBLE STUDY.

Two plans may be observed in the selection of courses of Bible lessons to be used in such a class:

(1) If the class is composed of leaders of other groups, and membership in the class is conditioned on the leadership of such a group, a single course of Bible study might well be followed, and the common lesson of the following week taught at each session. This course might be one of the elementary courses of a graded plan, and the selection of a course of study from among them would result in the multiplying of the number of students entering upon the elementary stages of this work and so prepared to be advanced from grade to grade.

(2) If the members of the class are already teachers of other classes the selection of Bible lessons to be taught in the class might be postponed till the class is brought together and organized, and a course then selected which would be profitable to the largest number, or a selection of lessons might be made from the various courses represented in the class.

THE TEACHER.

One need not necessarily be an expert teacher in order to conduct such a course of study as this in the principles of teaching. The elementary principles of teaching are now so well known and are to such an extent common property as to justify others than professional teachers in attempting the leadership of such a class.

If more expert leadership is required, a school principal or other teacher, or a peculiarly qualified minister or other professional man, might be available as a teacher of the class.

SELECTION OF MATERIAL.

The lessons on the principles of teaching outlined in this book will doubtless be found to contain too much to be covered in the time allotted to them in the lesson period, and, perhaps, even for home study by members of the class. A selection of portions especially suited to the needs and capacity of the student should be made by the teacher and assigned in advance. A few points firmly fixed in the mind will be more profitable than a hurried consideration of a large number.

Henry Clay Trumbull says: "The question of getting through with a Bible lesson in a given time has really little or nothing to do with the length of the lesson itself. One verse might occupy a teacher for a life-time. And a complete lesson could be taught about the whole Bible in ten minutes. A teacher has no more right to expect to serve out to his class all that he finds in a lesson, than a guest at a first-class hotel has to eat every dish that he finds noted on the dinner bill of fare, from soup to confectionery." In the same strain the Superintendent of Schools of New York City says: "The teacher should have the ability to pick out essentials and disregard the other things. This is the only solution of the problem of the so-called overcrowded course of study. The fault lies with the teacher."

The teachers of classes composed of older boys who are leading classes of younger boys should be especially careful in their selection of material. The more abstruse points of the lesson should be omitted. For example, in the study of Lesson 6 on Interest and Attention, the nature of attention might be omitted and emphasis laid on methods of securing attention. Whole lessons might be advantageously omitted in such classes, notably some of those in Part II, bearing on the intellectual powers. It will be safe to omit these subjects if it is found that they have not been covered in any one of their aspects by the same boys in their school work. The time gained by these omissions could profitably be spent in frequent reviews.

CONDUCT OF THE LESSONS IN THE PRINCIPLES OF TEACHING.

An effort should be made to have members of the class put in concrete forms the abstract principles in these lessons. For example, illustrations of the principle of proceeding from the known to the unknown, the point of contact, the connection of the body and the mind. Especially should students be expected to suggest concrete examples and illustrations of principles from the Scriptures.

The student should be expected to make notes. The blackboard should be in constant requisition. The teacher might write on the blackboard each point that is developed, giving the precise form of the statement that the student is expected to transcribe in his notes.

General reviews should be conducted frequently. Such sec-

tions as the first three lessons constituting Part I of the course, or Lessons 6, 7, and 8, covering the intellectual faculties, should be reviewed together. The review midway in the course will prepare for the final review or examination, and should therefore be more formal and might be a written one. The demonstration of methods of teaching might be suspended after Lesson 19. The work outlined for Lessons 20 and 21 will easily occupy the entire hour, and a portion of the time of Lessons 22, 23, and 24 might be spent in reviewing the entire course in blocks of seven lessons each, leading up to the examination at the close.

The teacher of such a class will naturally conduct it as far as possible by the question and conversational method. Each teacher will find his own questions the most effective, but in order to suggest the type of questions that will bring out the knowledge of the student concerning these subjects, questions for the first three lessons are here appended:

Lesson 1.

What are the three objects of teaching?
What are the three objects of teaching Bible classes?
Wherein lies the importance of knowledge?
Is the teaching process from within or without?
Give an original definition of teaching, or select one that comes nearest to your idea of the process.
What relation does the teacher bear to the activities of the student?
Designate some kinds of knowledge that the boy secures without a teacher.
What advantages come to the student from the securing of knowledge through self-activity?
What kind of activities is the teaching of the Bible intended to stimulate?
What is education?
What relation does teaching bear to education?
What is the principal object of Bible teaching?

Lesson 2.

What twofold relation does the teacher bear?
What should characterize the teacher's knowledge of the Bible?
How may the subject under instruction come between the teacher and the student?
What kind of knowledge of the student should the teacher have?
Why is it necessary for the teacher to be an example to the student?
What is necessary in order that the teacher may become a friend of the student?
What teaching qualifications should the teacher possess?

Lesson 3.

What two kinds of preparation does the teacher need for his work?
What twofold preparation in subject-matter should the teacher make?
What may enter into the general preparation of a teacher?
What kind of preparation in Bible study should the teacher have?
Why should the teacher make special preparation for each lesson, although familiar with the ground to be covered?
Why is method important?
What are natural teachers?
What is religious pedagogy?
Why apply the principles of pedagogy to biblical instruction?
What misuse of the science of teaching may the teacher make?
What is meant by the science and art of teaching?

REFERENCES FOR READING.

The following books are those to which most frequent reference is made in these lessons. All of them might well be placed at the outset in a library where they would be accessible to members of the class. The sixteen volumes may be secured at an expense of less than $15, list prices. Other books than these may be distinguished in the lists following the lessons by the mention of prices in the first list in which they occur. The most valuable books which at the same time are the most available and popular reference books for the particular lesson in connection with which they are suggested are indicated by a star.

The Seven Laws of Teaching. John M. Gregory. (50 cents.)
How to Teach the Bible. John M. Gregory. (15 cents.)
Teaching and Teachers. Henry Clay Trumbull. ($1.25.)
Talks to Teachers. William James. ($1.50.)
The Teacher's Hand Book of Psychology. James Sully. ($2.00.)
Psychology in Education. Ruric M. Roark. ($1.00.)
Elements of Pedagogy. Emerson E. White. ($1.00.)
Principles of Religious Education. ($1.25.)
Principles and Ideals for the Sunday School. E. D. Burton and Shailer Mathews. ($1.00.)
Primer on Teaching. John Adams. (20 cents.)
The Teacher and the Child. H. Thistelton Mark. ($1.00.)
The Spiritual Life. George Albert Coe. ($1.00.)
Education in Religion and Morals. George Albert Coe. ($1.35.)
The Point of Contact in Teaching. Patterson DuBois. (75 cents.)
Revised Normal Lessons. Jesse Lyman Hurlbut. (25 cents.)
Normal Course. (2 vols.) George W. Pease. (25 cents each.)

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